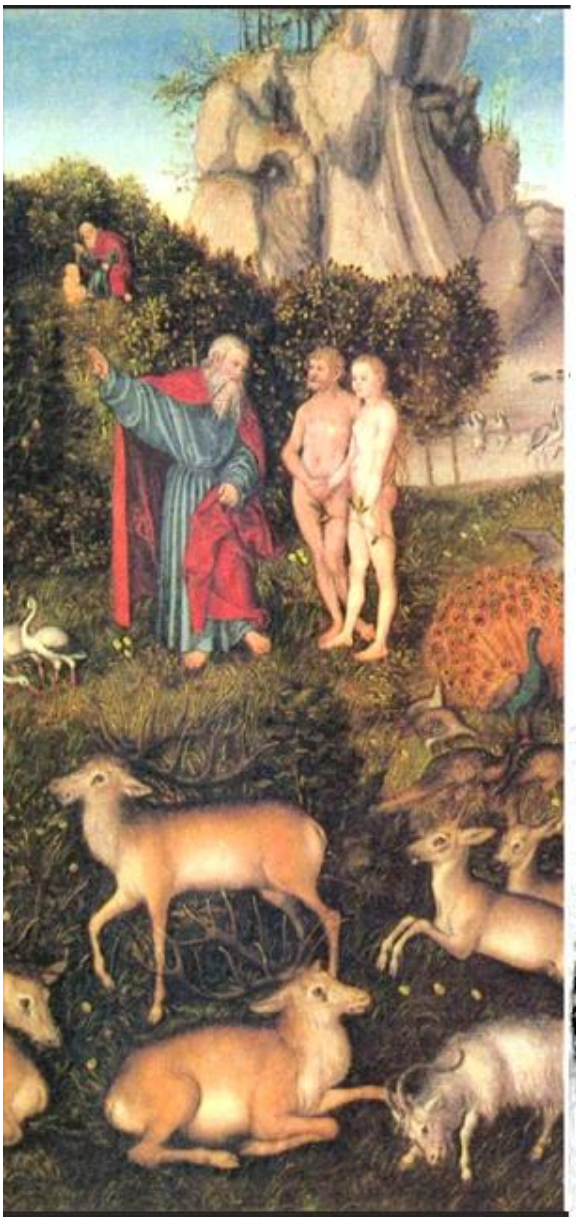

Mr Kakoulides Translation and Notes on Genesis

Preface: As I started working on my translation on the Old Testament I thought of how great it would be to also have this work on the book of Genesis in a volume, then differant volumes on the differant books in the Bible till the work was complete . This Commentary on Genesis is like no other because it has it's own translation , subheadings, notes, dates from A Chronology Of Biblical Christianity by Dr. R.C. Wetzel , his dates at times agrees with James Ussher but then is off by some years at times, I personally don't agree with all his dates or Usshers but I will adding other dates from other sourses, with my personal dates which is differant by 52-53 years apart in a updated edition , lots of Bible referances, maps and instead of the author refering to a ancient sources, one can read the full qoutation on the subject.

2-01-2026

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

Preface to the updates on Genesis: Added more dates, notes and some more ancient sources including more of Josephus, Early church Fathers . This will be the last update I will be adding to this source on Genesis. Over 20 pages of extras that was not in the first edition.

2-20-2026

Genesis 1:1 At the first when (When , At the beginning, From the start) God (Elohim) made (created) the heavens and the earth.

Ebla Creation Hymn which dates 2300 B.C. states " Lord of heaven and earth: the earth was not , you created it, the light was not, you created it , the morning light you had not yet made exist."

1) God created everything without any help of any creatures but his own self.

Isaiah 44:24

A) The Father was the Creator

Revelation 4:11, 1 Corinthians 8:6

B) The Son was the Creator

Colossians 1:15-16, John 1:1-3,10,14

C) The Holy Spirit was the Creator

Psalms 104:30, Job 33:4

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2) How did God create everything ?

A) By Faith

Hebrews 11:1-3

B) Through Wisdom

Psalms 136:5

C) Through Power

Jeremiah 10:12

D) Through Understanding

Jeremiah 51:15

E) His arm

Jeremiah 27:5

F) By his Command

Psalms 33:9

_____

3) The Time of creation opinions

A) Evolutionist state 4.5 billion years ago

B) Jewish Calendar states Oct. 7, 3761 BC

C) Bishop James Ussher states October 23, 4004 B.C.

D) According to Mayan states August 11, 3114 B.C

F) My personal opinion is 10 to 20 Thousand years ago

_____

4) How long did it took God to create everything?

A) Bible states in 6 days

Exodus 20:11

B) Each day had it's Evening and morning

Genesis 1:5,8,13,19,23,31

C) Plants was made on the 3rd day and The Sun ,moon and Stars on the 4th day. For plants to survive without sun light, would be impossible if each day was years

1st Day of Creation : Light

Genesis 1:2 The earth was formlessness (without form, unformed, empty space , in confusion, in chaos, uninhabitable) , and void (emptiness , waste, uninhabited); and darkness was on the face of the abyss (of the deep) . And the Spirit (wind, breath, mind, air) of God (Elohim) flew (moved, was hovering, hovered, flutter, brood, swept) over the face of the waters.

The Targum of Jerusalem states {" In wisdom (be-hukema) the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord

breathed upon the face of the waters."}

The Gap theory is taught in many Bible institutes as a fact. The Theory teaches that between Genesis 1:1 & 1:2 there was the fall of Satan and the angels because of that the world and heaven had to be recreated. But the scripture teaches that Satan fall was in Eden and not before the creation of the World Ezekiel 28:11-19 and those holding this belief of the gap theory calls this present earth the 2nd because they say that the 1st was populated by humans which did not have a soul. I have no idea where they find that in the Bible because it's not in the Bible. This earth is the 1st and not the 2nd we could see this in Revelation 21:1 Notice The first Earth and heaven will pass away so the new heavens and new earth may come in the future. In stating that it shows clearly that this present Earth is the 1st and this present heaven is the 1st.

Genesis 1:3 Then God (Elohim) commanded (said) , " light be in existence "; and the light appeared .

Light existing before the Sun and moon*..... There are many opinions on why light was created before the Sun and moon.*

A) Some say it was the light of the New heavens and New Earth which was to be made after destruction of the first .Revelation 21:23-24, 22:5

B) Others say it was the creation of the Angels .

C) Others the light of Christ which was to shine on the believers in him. Isaiah 42:6

It wasn't the light of the Sun , moon and stars for they were not yet created till the fourth day. This light will remain a mystery till we get to heaven and ask God what was this light all about. And don't be surprised that he might point at you and say to you , you are shining in it's splendor for the saints shall shine like the stars in heaven.Daniel 12:3

Genesis 1:4 And God (Elohim) saw the light, that it was good; and God separated (divided, set apart) the light from the darkness.

Genesis 1:5 God (Elohim) named (called) the light Day, and the darkness He named (called) Night. So the evening and the morning were the 1st day.

2nd Day of Creation : Separation of the Waters above from those below

Genesis 1:6 Then God (Elohim) commanded (said) , "Be in existence a vault (firmament, expanse, dome, solid, canopy) in the midst of the waters, and seperate (divide, set apart) the waters from the waters."

In The Babylonian creation epic, Enuma Elish which story can be found in Old Testament Parallels by Victor H. Matthews and Don C. Benjamin page 17 " Having remodeled his temple with the spoils of war, Marduk then uses Tiamat's body to build a new world. He crushes her skull with his war club and scatters her blood into the wind. He splits her body in two. He uses half to make the heavens and half to make the earth. The body of Tiamat seals out the primeval waters at the mountains at the horizons. Marduk assigns the members of the divine assembly as constellations to mark each season of the year. He assigns to gaurd the night and to mark the month with it's phases. Finally , Marduk and Ea a plan to create humans."

Origen who was alive from 185 to 254 AD states in his Homilies on Genesis 1:2 states {"Although God had already previously made heaven , now he makes the firmament. For he made the heavens first about which he states "

Heaven is my throne" But after that he makes the firmament , that is the corporeal heaven. For every corporeal object is firm and solid ; and it is this that divides the water which is above the heaven from the water which is below heaven"}

The Book of Job states that this Dome is as a molten mirror Job 37:18

The Theological Wordbook of the Old Testament states {" raqîa' is the most important derivative of raqa'. It identifies God's heavenly expanse. The Mosaic account of creation uses raqîa' interchangeably for the 'open expanse of the heavens' in which birds fly, ***{Ge 1:20*** *NASB } i.e. the atmosphere (H. C. Leupold, Exposition of Genesis, 1, p. 59), and that farther expanse of sky in which God placed 'the lights … for signs and for seasons' (vv. 14,17, referring apparently to their becoming visible through the cloud cover; the stars, sun, and moon presumably having been created already in v. 3), i.e. empty space (ISBE, I, p. 315), over which, as Job said, 'He stretches out the north'.* ***{Job 26:7 }*** *The former receives greater emphasis, particularly during that period before the second day, when the earth cooled sufficiently (?) to permit surface waters, separated from what must still have been a massive cloud-bank above, by the atmospheric expanse.* ***{Ge 1:6-8 }*** *Such circumstances serve to explain the OT'S poetic references to 'doors' or 'windows' for the phenomenon of rainfall, e.g., 'He commanded the clouds above, and opened the doors of heaven'.* ***{Ps 78:23 }*** *That the Hebrews knew rain came from clouds is clear from* ***Isa 5:6****, etc.*

In pre-Christian Egypt confusion was introduced into biblical cosmology when the LXX, perhaps under the influence of Alexandrian theories of a 'stone vault' of heaven, rendered raqîa' by stereoma, suggesting some firm, solid structure. This Greek concept was then reflected by the Latin firmamentum, hence KJV 'firmament.' To this day negative criticism speaks of the 'vault, or 'firmament,' regarded by Hebrews as solid, and supporting 'waters' above it' (BDB, p. 956); cf. the rendering of ***Job 37:18****, 'The skies, strong (hazaqîm) as a molten mirror, {cf* ***Ps 150:1****, their 'mighty expanse' } changed by the RSV to read, 'the skies, hard.' Babylonian mythology recounts how Marduk used half of Tiamat's carcass to from the heavens (shamamu) held in place by a crossbar (!). In the OT, however, Isaiah insists that God 'stretches out the heavens [lit.] like gauze; {doq,* ***Isa 40:22 }*** *and even Ezekiel's limited canopy (raqia') is 'as the [lit.] eye of awesome ice',* ***{Eze 1:22 }*** *i.e. transparent, 'shining like crystal' (RSV), though so dazzling as to be terrifying (KD; cf.* ***Da 12:3*** *'brightness'). "}*

Genesis 1:7 Thus God (Elohim) made the vault (firmament, expanse, dome, solid, canopy) , and seperated (divided) the waters which were under the vault (firmament, expanse, dome, solid, canopy) from the waters which were above the vault (firmament, expanse, dome, solid, canopy) ; and it was so.

Genesis 1:8 And God (Elohim) named (called) the vault (firmament, expanse, dome, solid, canopy) Heaven. So the evening and the morning were the 2nd day.

3rd Day of Creation : Dry Land , grass, fruit, herbs, seeds , vegetation

Genesis 1:9 Then God (Elohim) commanded (said) , " be gathered the waters under the heavens together into one place, and dry land appear"; and it was so.

Genesis 1:10 And God (Elohim) named (called) the dry land Earth, and the gathering together of the waters He called Seas. And God (Elohim) saw that it was good.

Genesis 1:11 Then God (Elohim) commanded (said) , "Earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so.

Genesis 1:12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Genesis 1:13 So the evening and the morning were the 3rd day.

4th Day of Creation: God made the sun for the day and the moon and the stars for the night

Genesis 1:14 Then God (Elohim) commanded (said) , "Let there be lights in the vault (firmament, expanse, dome, solid, canopy) of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

Genesis 1:15 "and have them be for lights in the vault (firmament, expanse, dome, solid, canopy) of the heavens to give light on the earth"; and it was so.

Genesis 1:16 Then God (Elohim) made two great lights *Sun and moon* : the greater light *Sun* to rule the day, and the lesser light *Moon* to rule the night. He made the stars also.

Genesis 1:17 God (Elohim) set them in the vault (firmament, expanse, dome, solid, canopy) of the heavens to give light on the earth,

Genesis 1:18 and to rule over the day and over the night, and to seperate (divide, set apart) the light from the darkness. And God (Elohim) saw that it was good.

Genesis 1:19 So the evening and the morning were the 4th day.

5th Day of Creation: God made fish ,other sea creatures and the birds ofthe sky

Genesis 1:20 Then God (Elohim) commanded (said) , "Waters abound with an abundance of living creatures, and birds fly above the earth across the face of the vault (firmament, expanse, dome, solid, canopy) of the heavens."

Genesis 1:21 So God (Elohim) made (created) great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God (Elohim) saw that it was good.

Genesis 1:22 And God (Elohim) blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

Genesis 1:23 So the evening and the morning were the 5th day.

6th Day of Creation: God made animals ofthe land , man & woman

Genesis 1:24 Then God (Elohim) commanded (said) , "Earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so.

Genesis 1:25 And God (Elohim) made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Genesis 1:26 Then God (Elohim) commanded (said) , " make Us man in Our image, according to Our likeness; give them dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

Genesis 1:27 So God (Elohim) made (created) man (Adam) in His own image; in the image of God He made (created) him; male and female He made (created) them.

The word "man" is singular. It doesn't say men. It doesn't say humanity. In the hebrew is the word אָדָם pronounce aw-dawm' "Adam". And these passages also Genesis 5:1, 9:6 is talking about the first male . The woman also bears the image of God but she recieves the image through the man. Because she came out of the man. Genesis 2:20-23, 1 Corinthians 11:3-7

There are differant ideas on what is the image of God

1) Free will

2) Holiness

3) Power to create

4) Authority

5) Spiritaul life

Genesis 1:28 Then God (Elohim) blessed them, and God (Elohim) said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

The King James Bible states "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" Which is One of the gap theory favorite verses because And with that verse they would say replenish means to fill again The KJV that we have now is from the 1769 edition so to find out what the word replenish means we need to look at a dictionary around that time because the Definition of words changes through time. Webster dictionary 1806 states about the word replenish "The following to fill, satisfy, stock , become stocked" So this is clearly a word which meaning has been change through out the years as we see a modern Webster dictionary. Random House Webster's Dictionary states about replenish the following : 1) to make full or complete again 2) to supply with fresh fuel 3) to fill again or anew 4) to become full or complete again" So this argument falls into pieces When one see It's original meaning in the King James Bible.

Genesis 1:29 And God (Elohim) said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

Genesis 1:30 "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.

Genesis 1:31 Then God (Elohim) saw everything that He had made, and indeed it was very good. So the evening and the morning were the 6th day.

7th Day of Creation: God finishes his work ofcreation , takes a break and blesses this day to be

celebrated for the future

Genesis 2:1 Thus the heavens and the earth, and all the host of them, were finished.

Genesis 2:2 And on the 7th day God (Elohim) ended His work which He had done, and He rested on the seventh day from all His work which He had done.

Genesis 2:3 Then God (Elohim) blessed the 7th day and sanctified it, because in it He rested from all His work which God (Elohim) had created and made.

Liberals raised the point that "Genesis 1 and 2 present distinct creation accounts" as an objection to Mosaic authorship. This is a very common argument in biblical criticism, often used to suggest multiple sources for Genesis. However, these chapters are not contradictory but rather complementary, providing different, yet harmonious, perspectives on the same grand event. Genesis 2, rather than being a separate account, functions to expand and focus on specific aspects introduced in Genesis 1.

Genesis 1: The Cosmic, Overview, and Chronological Account Its Focus: Genesis 1 (1:1-2:3) gives us a broad, universal, and chronological overview of creation. It establishes God as the transcendent, powerful Creator of the entire cosmos, detailing the orderly progression through the six days of creation, from light and darkness all the way to humanity. Its Perspective: Think of it as a "wide-angle lens" or "God's-eye view" of creation, emphasizing the order, design, and goodness of everything God made. The "days" are explicitly and systematically mentioned, giving us that grand sequence.

Genesis 2: The Specific, Focused, and Thematic Account Its Focus: Genesis 2 (starting from 2:4) then "zooms in" to provide a more detailed and thematic account, specifically concentrating on the creation of humanity and their immediate environment—the Garden of Eden. It highlights our unique relationship with God, our purpose (to work and keep the garden), and the foundational institution of marriage.

Its Perspective: This is the "close-up" or "human-centered" view. It's not aiming to re-list every single step of creation chronologically, but to elaborate on the aspects most significant for mankind.

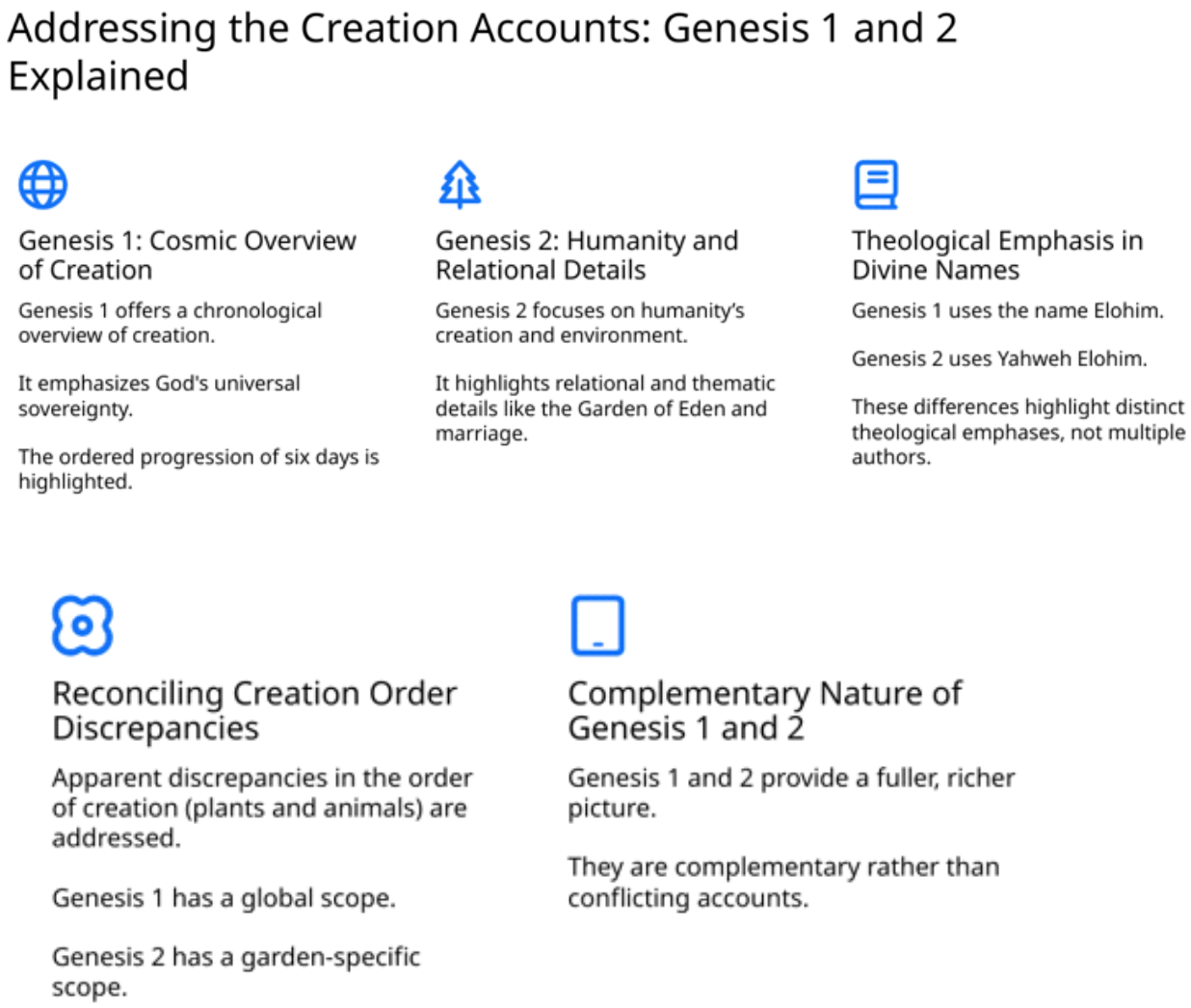
"Days" Context: The detailed "day" structure of Genesis 1 isn't repeated in Genesis 2. Genesis 2:4 acts as a summary heading ("These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made earth and heavens"). The phrase "in the day that the LORD God made" is a common Hebrew idiom meaning "when" or "at the time that," referring back to the general period of creation (particularly the sixth day when man was made), rather than indicating a specific single 24-hour period for everything in Chapter 2.

Order of Creation (Apparent Discrepancies Explained): Plants: Genesis 1:11 discusses plants created on Day 3. Genesis 2:5 states "no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground." This isn't a contradiction. Genesis 1 refers to all vegetation globally, whereas Genesis 2:5-7 refers specifically to the cultivated plants (shrubs/plants of the field) that would require human interaction and specific conditions for the Garden of Eden, which God would plant after creating man (Genesis 2:8-9).

Animals: Genesis 1:24-25 places land animals before man on Day 6. Genesis 2:19, in many translations, can read "Now the LORD God formed out of the ground all the beasts of the field and all the birds of the air, and brought them to the man..." The Hebrew verb here ("yatsar") allows for a pluperfect translation: "had formed" or "having

formed." So, a precise reading indicates that God had already formed these animals (as described in Genesis 1) and then brought them to Adam for naming.

This perfectly harmonizes the two accounts. Literary Style and Divine Names: Genesis 1 uses the general name Elohim ("God"), emphasizing God's universal power and transcendence. Genesis 2 uses Yahweh Elohim ("LORD God"), emphasizing God's personal, covenantal relationship with humanity, which aligns with the more intimate focus of this chapter. This difference in divine names highlights different aspects of God's character and His interaction with creation, rather than pointing to different authors contradicting each other. In conclusion, Genesis 1 lays out the grand, cosmic overview of creation, establishing God's sovereignty and the universe's order. Genesis 2 then provides a more detailed, relational, and purpose-driven account focusing on humanity's creation and their initial environment, including vital details about our relationship with God and the establishment of marriage. They are like a wide-angle shot followed by a close-up, creating a fuller, richer picture when read together, rather than two conflicting narratives.


Addressing the Creation Accounts: Genesis 1 and 2 Explained
Genesis 1: Cosmic Overview of Creation
Genesis 1 offers a chronological overview of creation.
It emphasizes God's universal sovereignty.
The ordered progression of six days is highlighted.
Genesis 2: Humanity and Relational Details
Genesis 2 focuses on humanity's creation and environment.
It highlights relational and thematic details like the Garden of Eden and marriage.
Theological Emphasis in Divine Names
Genesis 1 uses the name Elohim.
Genesis 2 uses Yahweh Elohim.
These differences highlight distinct theological emphases, not multiple authors.
Reconciling Creation Order Discrepancies
Apparent discrepancies in the order of creation (plants and animals) are addressed.
Genesis 1 has a global scope.
Genesis 2 has a garden-specific scope.
Complementary Nature of Genesis 1 and 2
Genesis 1 and 2 provide a fuller, richer picture.
They are complementary rather than conflicting accounts.

Genesis 2:4 This is the history of the heavens and the earth when they were created, in the time (day, hour, moment, season) that the LORD (YHWH) God (Elohim) made the earth and the heavens,

Liberals bring the "argument on the names of God" as an objection to Mosaic authorship, suggesting that the use of "Elohim" and "YHWH" indicates different authors. My point that I will be making is that a single individual can indeed have multiple names or titles, and the choice of which name to use often depends on the context. This practice was not unique to Shakespeare's time.

Shakespeare sometimes refers to his characters by more than one name or title within the same play Why can not the scripture do the same referance with people and especially God.

Here are a few examples:

1. Macbeth- In the play "Macbeth, the title character is referred to by several different names. He is called Macbeth, Thane of Glamis, Thane of Cawdor, and eventually becomes the King of Scotland .

2. Richard III- In the play "Richard III ," the main character is known as Richard, Duke of Gloucester, before he becomes the king and is referred to as Richard III.

3. Henry V In "HenryV,"the protagonist is initially called Prince Hal, as he is the Prince ofWales. However, after he becomes the King ofEngland, he is referred to as King HenryV.

4. Juliet- In "Romeo and Juliet, " the female protagonist is called Juliet Capulet. However, after she secretly marries Romeo, she becomes Juliet Montague, taking her husband's last name.

5. Othello- In the tragedy "Othello, " the protagonist is referred to by his title , Othello, which is the Moorish general's name. However, he is also called "the Moor" by some characters in the play.

6. Hamlet- In "Hamlet," the main character is, of course , named Hamlet. However, he is also referred to as Prince Hamlet, reflecting his status as the Prince of Denmark.

These are just a few examples of how Shakespeare uses multiple names or titles to refer to his characters within the same play.

But this was also very common in the ancient world, including the Near East. The key is that the different names of God in Genesis are not indicators of conflicting sources, but rather different aspects or revelations of the same single God, much like how a person might be referred to by different names or titles depending on the relationship or situation.

Here are examples from ancient sources (beyond Shakespeare) where individuals or deities were known by multiple names or titles: Egyptian Pharaohs and Deities: Pharaohs:

A) Egyptian pharaohs had a minimum of five official names (Horus name, Nebty name, Golden Horus name, Praenomen/Throne name, and Nomen/Birth name). While one might be used more commonly in inscriptions, the existence of these multiple names for one ruler is undeniable. For example, Tutankhamun's birth name was Tutankhaten, and his throne name was Nebkheperure.

B) Deities: Egyptian gods often had many epithets and alternative names that highlighted different aspects of their power or role. For instance, the sun god could be called Ra (general name for the sun god), Atum (creator aspect), Khepri (rising sun, scarab beetle aspect), or Amun (hidden, air god, often combined as Amun-Ra).

C) The choice of name depended on the specific theological context or liturgical purpose. Mesopotamian Deities: Babylonian/Sumerian Gods: Gods in Mesopotamia were frequently known by multiple names or epithets, which often described their attributes or functions. Ishtar: The goddess of love, war, and fertility, was known by numerous names, including Inanna (in Sumerian), and had many cult titles depending on her specific role or temple.

D) Marduk: The chief god of Babylon, was given many titles, often reflecting his power and various functions after he defeated Tiamat in the Enuma Elish. The "Fifty Names of Marduk" is a famous section in the Enuma Elish where he is acclaimed by 50 different names, each signifying an aspect of his power and triumph.

E) Human Kings and Figures in Ancient Texts: Biblical Examples (within a single author's narrative): Even within the Bible, figures are sometimes referred to by different names or titles: Jacob/Israel: Genesis itself (e.g., Genesis 32:28, 35:10) shows one individual being called both Jacob and Israel by the same author (Moses/the unified text), depending on the context of their identity or covenant relationship with God. Solomon/Jedidiah: David names his son Solomon, but the Lord also sends word through Nathan that he should be called Jedidiah ("beloved of the Lord") (2 Samuel 12:24-25). Simon/Peter/Cephas (New Testament, but same principle): In the New Testament, Simon is also called Peter (Greek) and Cephas (Aramaic), all referring to the same person by different names/titles.

F) Applying this to Genesis: Elohim (God): This is the generic term for "God" and emphasizes God as the powerful, transcendent Creator of the universe. It is used primarily in Genesis 1, where the focus is on the universal act of creation and God's power over all things. YHWH Elohim (LORD God): This compound name emphasizes God's personal, covenantal relationship with humanity. It is used predominantly in Genesis 2, where the focus shifts to the intimate creation of man, the Garden of Eden, and the specific covenant relationship established with Adam and Eve. Later, as the narrative progresses, YHWH (LORD) becomes the primary name, highlighting God's covenant faithfulness and redemptive actions toward His people. The choice of divine name in Genesis is therefore not evidence of multiple, contradictory authors, but rather a sophisticated literary and theological device that highlights different attributes of the one true God, depending on the specific aspect of His character or action being presented in that part of the narrative. This is consistent with ancient literary practices of using multiple names or titles to convey different facets of an individual or deity.

Divine Names and Authorship: Elohim vs. YHWH

Multiple Divine Names in Genesis

The use of multiple divine names in Genesis is often cited as evidence of multiple authors.

This reflects ancient literary and theological practice.

Elohim: Universal Power and Transcendence

Elohim emphasizes God's universal power and transcendence.

It is used predominantly in Genesis 1's cosmic account.

Yahweh Elohim: Covenant and Relationship

Yahweh Elohim highlights God's personal, covenantal relationship with humanity.

It is used mainly in Genesis 2's intimate narrative.

Ancient Near Eastern Cultural Practices

Ancient Near Eastern cultures, including Egyptian and Mesopotamian traditions, commonly used multiple names or titles for deities and rulers.

These names expressed different attributes of the entities.

Biblical Figures with Multiple Names

Biblical figures also bear multiple names or titles depending on context.

Examples include Jacob/Israel and Solomon/Jedidiah.

Before He created man ,a midst use to water the land , how he created man his prize possession

Genesis 2:5 before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground;

Genesis 2:6 but a mist went up from the earth and watered the whole face of the ground.

Genesis 2:7 And the LORD (YHWH) God (Elohim) formed man of the dust of the ground, and breathed into his nostrils the spirit (breath) of life; and man became a living being.

The word Adam in the Greek also means red dirt.For man was made out of the ground. You can see this in Genesis 2:7 Josephus in Antiquities Of The Jews Book 1 Chapter 1 {"This man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth."}

The notion that humans and animals share common elements found in dirt is a fascinating concept rooted in the biblical account of creation. According to the Bible, both Adam (the first man) and animalswere formed from the dust of the earth. While this idea may seem metaphorical, recent scientific discoveries have shed light on the striking similarities between humans and animals at the elemental level. In this article, we will explore the evidence supporting the biblical claim and delve into the scientific understanding of the common elements found in both humans and animals.

1. Elemental Composition:

The human body is primarily composed of oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus. Remarkably, animals share a similar elemental composition. These elements are abundant in the Earth's crust, which aligns with the scriptural account of Adam and animals being formed from the dust or dirt.

2. DNA and Genetic Similarities:

The blueprint of life, DNA, is present in both humans and animals. DNA is composed of nucleotides, which contain the same elements found in dirt. The genetic similarities between humans and animals are evident through shared genes, indicating a common ancestry. This further supports the biblical notion of a shared origin.

The Garden of Eden

Genesis 2:8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

Genesis 2:9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

The Targum of Palestine states {"And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him. And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil."}

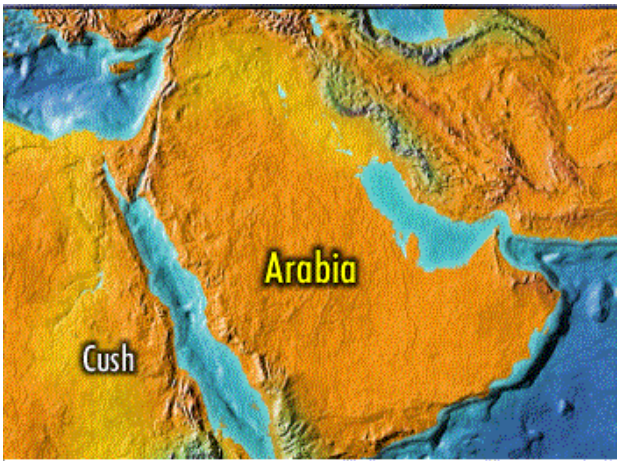
Genesis 2:10 Now a river went out of Eden to water the garden, and from there it parted and became 4 riverheads.

Genesis 2:11 The name of the 1st is Pishon; it is the one which skirts the whole land of Havilah, where

there is gold.

Genesis 2:12 And the gold of that land is good. Bdellium (aromatic resin, gum resin, brown in color) and the onyx stone are there.

Genesis 2:13 The name of the 2nd river is Gihon; it is the one which goes around the whole land of Cush (Ethiopia) .



Genesis 2:14 The name of the 3rd river is the Tigris (Hiddekel) ; it is the one which goes toward the east of Assyria. The 4th river is the Euphrates.

God's Warning to man not to eat from the Tree of knowledge of Good and evil

Genesis 2:15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

Genesis 2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

Genesis 2:17 "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall in your dying, you shall die (You shall surely die ,You shall surely die) ."

See note on Genesis 3: 17

God's concern about giving Adam a helpmate , creation of the animals and where he located them but 1st having Adam name all the animals

Genesis 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 2:19 Having already the LORD God out of the ground formed every beast of the field and every bird of the air he then brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was it's name.

Having already the LORD God out of the ground formed every beast of the field and every bird of the air he then brought them to Adam .....I*n many translations, can read "Now the LORD God formed out of the ground all the beasts of the field and all the birds of the air, and brought them to the man..." The Hebrew verb here ("yatsar") allows for a pluperfect translation: "had formed" or "having formed." So, a precise reading indicates that God had already formed these animals (as described in Genesis 1) and then brought them to Adam for naming.*

Genesis 2:20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

Genesis 2:21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs (side) , and closed up the flesh in its place.

Genesis 2:22 Then the rib (side) which the LORD God had taken from man He made into a woman, and He brought her to the man.

Genesis 2:23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man ."

Hebrew for woman is Ishah and Hebrew for man is Ish so she shall be call Ishah for she was taken out of ish

Genesis 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh in unity.

Genesis 2:25 And they were both naked, the man and his wife, and were not ashamed.

Not being ashamed of thier nakedness but after the fall shame of nakedness came about. Genesis 3:7,10

Fall of Adam & Eve

Genesis 3:1 Now the snake (serpent) was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

This serpent is Satan Revelation 12:9 , 20:2 Could be possible that Satan possessed the snake as the legion of demons possessed the pigs in the gospels. Matthew 8:31-32

"Has God indeed said, 'You shall not eat of every tree of the garden'?".....*Questions has power to make people think differently and to help people learn and that is why the enemy used. Even God uses questions. Genesis 3:9,11,*

Jonah 4:4,9,11, Jesus taught using questions Luke 2:46-47, Matthew 22:43-45, Even Paul and the Apostles taught that way. Act 10:46-47, Galatians 3:1-5, James 3:11-13

Genesis 3:2 And the woman said to the snake, "We may eat the fruit of the trees of the garden;

Genesis 3:3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

The command was not to eat it but Eve adds "not to touch it." Genesis 2:16-17 Eve defends God's word but in doing so adds to God's words. We are warning *scripture not to add to God's word. Deuteronomy 4:2, 12:32, Proverbs 30:6, Revelation 22:18-19 The Jews in Jesus time also added to God's word by the oral law which instead of helping them follow God's commandments cause them to stray away from it. Matthew 15:2-3 Just like those in The church of the Galatians added to God's grace by adding circumcision to salvation .Act 15:1-2 , Galatians 5:2-3, Adding to What God commanded is never good . It makes God evil in our eyes like he is trying to with hold something from us.*

Genesis 3:4 Then the snake said to the woman, "You will not surely die.

Genesis 3:5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Satan although he tells her the truth , he twists it to destroy her. More of a half truth which makes it a lie. Man did became like God in knowing good and Evil . Genesis 3:22 But he did died spiritual and physical as well but not instantly. Genesis 3:19 , 5:5, Ephesians 2:1, Romans 5:14

Genesis 3:6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Man and Woman fell because of food one of the biggest temptation in people is food. Israel fell because of food. Exodus 16:1-3 , Jesus was tempted by Food but didn't sin. Matthew 4:1-4, Lack offood can make a person curse God by stealing or too much food can make us forget God . Proverbs 30:7-9 Old saying goes " a empty stomach is the devil's playground" John the Apostle describes how she fell. 1 John 2:15-16 The lust of the flesh (good for food), the lust of the eyes (pleasant to the eyes), the pride of life (desirable to make one wise). Seeing and lusting comes before sin many times. She saw , She lusted , then took. Sin is always appealing first to the eyes . A example is seen in Joshua 7:20-21 when speaking about Achan. Notice the steps in that passage the same : I saw , I covenant, then I took. James 1:14-15 states

1) Man is drawn away by his own desires (the seeing)

2) enticed (the lust)

3) when desire has conceived, it gives birth to sin (the act)

4) when it is full-grown, brings forth death. (addiction)

She also gave to her husband with her, and he ate.....Sin many times effects others. She didn't just ruin herself but Adam aswell. Adam didn't do his job as her protector but he willing died for Eve in eating of the fruit. Because he wasn't deceived but she was. 1 Timothy 2:14

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

Genesis 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Genesis 3:9 Then the LORD God called to Adam and said to him, "Where are you?"

Genesis 3:10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

The Targum of Palestine states {"And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame."}

Genesis 3:11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?"

Genesis 3:12 Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."

Adam doesn't just blame the women but he blames God who gave him the women. We are told in scripture not to blame God for the things we do. James 1:13

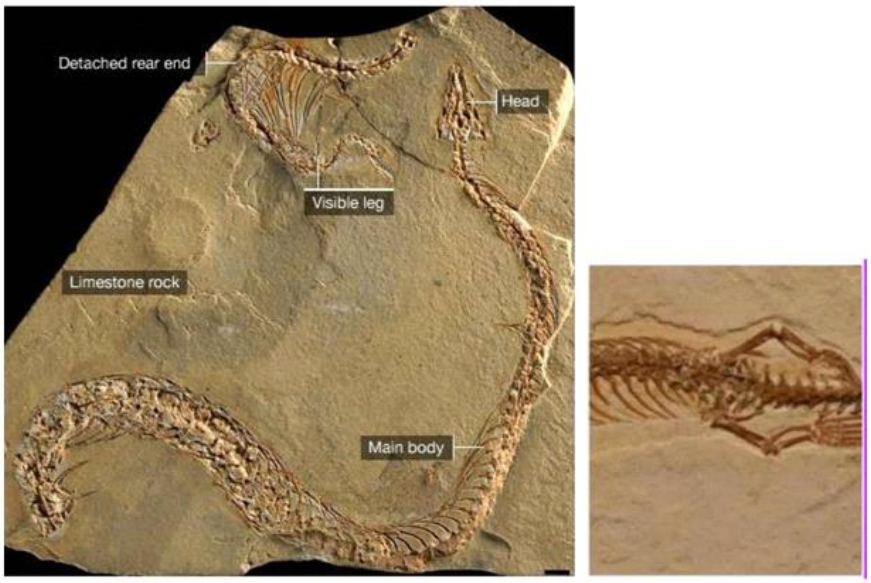
Genesis 3:13 And the LORD God said to the woman, "What is this you have done?" The woman said, "The snake deceived me, and I ate."

Genesis 3:14 So the LORD God said to the snake: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life.

As we read the curse which God gave on the snake which are a few in number , two hits us strongly which are: The snake was curse to walk on it's belly and the other was that it was to eat dust.

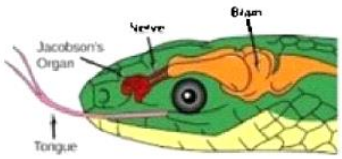
*1) **On your belly you shall go**.....It believe now by scientist that snakes had a ancestor with legs and arms. Which we see through the scripture that they did. Because they walked at one time. Even though some scientist say it wasn't to walk but to grab things which I disagree at their conclusion but I agree with the facts that snakes did have legs.*

Four-legged snake ancestor 'dug burrows 'By Jonathan Webb, Science reporter, BBC News 24 July 2015 states {"A 113-million-year-old fossil from Brazil is the first four legged snake that scientists have ever seen. Several other fossil snakes have been found with hind limbs, but the new find is estimated to be a direct ancestor of modern snakes. Its delicate arms and legs were not used for walking, but probably helped the creature to grabitsprey. The fossil shows adaptations for burrowing, not swimming, strengthening the idea that snakesevolved on land. That debate is a long-running one among palaeontologists, and researchers say wiggle room is running out for the idea that snakes developed from marine reptiles. "This is the most primitive fossil snake known, and it's pretty clearly not aquatic," said Dr Nick Longrich from the University of Bath, one of the authors of the new study published in Science magazine.""}



2) ***And you shall eat dust.....****Some people see this as a future prophecy to be fullfilled and would say it will happen when Christ returns and quotes Isaiah 65:25 as the fulfillment. But the Bible affirms that snakes already do eat dust. Micah 7:17 Now how can this be understood, unless one does there own research on snakes. Each snake has what is know as the Jacobson Organ or Vomeronasal Organ. Which are two holes on the roof of the mouth, when a snake takes it's tongue it grabs dirt and particles around it's surroundings to take to the Vomeronasal Organ. In doing so is able to smell. Just look at what this article states below: HOW DO SNAKES SMELL: THE JACOBSON ORGAN ? May26, 2015 sassafras science zoology (" Snakes do in fact have a nasal cavity and how they smell is relatively similar to how we smell. Their "noses" are two small holes, known as pits, just above their mouths. The holesare very easy to miss, so be sure to look very close! (Well, maybe not super close, as snakes can bite if they feel threatened.)*

Snakes have also developed a highly a specialized scent organ known as the Jacobson organ, which allows them to literally taste and smell the air! The Jacobson organ is found at the base the snake's nasal cavity. The organ has two ducts that reach down to the roof of the snake's mouth. The snake sends out his forked tongue and some of the moisture laden smell particles lands on the tips of the fork. Then, the snake flicks its tongue back inside where the tips of its forked tongue can be dipped into the ductsfromthe Jacobson organ. This allows the snake to smell even more scents, things like pheromonesand sweaty, stinky socks! So the next time you see Stinky Pete's python flicking his tongue in and out, you know that he is not trying to catch a tasty meal. He isjust smelling the stuff around him!")



Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

As we continue to look at the curse given to the serpent one sees the following:

3) And I (God) will put enmity (deep-rooted long lasting hatred) Between you (the snake) and the woman(Eve)

4) And between your seed (those who serve the devil) and her Seed (the Messiah);

5) He (the Messiah) shall bruise your (the serpent) head,

6) And you (the serpent) shall bruise His heel."

Genesis 3:16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire to rule shall be for your husband, And he shall rule over you."

Your desire to rule shall be for your husband, And he shall rule over you."..... desire here means a desire to rule as seen in Genesis 4:7

Genesis 3:17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life.

Cursed is the ground for your sake..... When God cursed the ground by saying "curse is the ground " What was included in that curse? Everything, for everything has a connection with the ground.

A) The birds and animals would of been included in the curse for they all came out of the ground. Genesis 2:19

B) Man and women was curse for Adam came from the ground and Eve came from Adam's rib who came from the ground. Genesis 2:7,21-22

C) The sky and the sea which will include the fishes was curse because of their connection with the ground. The sky and sea was at one point together being supported by the ground which was under it. Genesis 1:6-9

D) Vegetation, trees and plants was curse because they come out of the ground. Genesis 1:12, Genesis 2:9

The Old Testament ends with a curse Malachi 4:6

This is why we are waiting for a New heaven and New Earth with our redeemed glorified bodiesfor everything is cursed Romans 8:19-23

This why diseases , death , earthquakes, hurricanes, animals killing other animals. Humans killing other humans. All due to this curse.

The Bible states in all our affliction Jesus was afflicted. Isaiah 63:9

1) Jesus took the curse of the Law Galatians 3:10-13, Deuteronomy 21:22-23, Why was Jesus 6 hours on the cross? Because man was made on the 6 day. Genesis 1:27,31, Mark15:25,33-34,37

2) Jesus experance the effects of Spiritual Death In the last part of Genesis 2:17 in the Hebrew it states ("in your dieing you will die ") Did Jesus experience some spiritual death ? Jesus did not spiritually die as to need to be born again but he experience the effects of a spiritual deadness in that he felt distance from the Father due to our sin. Distance from God's love. Sin separates us from God especially when we pray. Isaiah 59:1-2. Jesus to draw sinners close to God felt the separation from the Father and instead of feeling hislove felt his wrath.Isaiah 53:4, 10, Matthew 27:46

3) In the curse to Eve she was told in sorrow she was to conceive her children. Jesus is called a man of sorrows and he gave birth to the church at the cross in pain. Isaiah 53:3, 10, Hebrews 2:13

4) The ground because of the curse was to grow or bare thorns and thistles. And at the cross Jesus had on his head a crown of thorns. John 19:2,5

5) Man was curse to eat his bread with the sweat of his brow. Jesus in Gethsemane sweated great drops of blood while praying for the will of his Father which was his food. Sweating blood is known by doctors as hematohidrosis though it is rare, it is cause in individuals suffering from extreme levels of stress. Around the sweat glands, there are multiple blood vessels in a net-like form, which constrict in individuals suffering from extreme levels of stress. Doing the will of the Father was Jesus' food. John 4:34, In Gethsemane Jesus while praying for the will of the Father sweated great drops of blood. Luke 22:41-44

6) The Sword that was put in the Garden to guard Adam and Eve from going back in and eating of the tree of Life Jesus had that sword strike him so we can enjoy eternal life. Genesis 3:22-24, Zechariah 13:7, Matthew 26:31, Because Jesus took the sword upon himself The Garden of Eden is open to us. Luke 23:42-43 Paradise (the Garden of Eden) is where the Tree of life is. Revelation 2:7

7) Jesus died. Genesis 3:19, Psalms 22 which is a Messianic psalm which speaks clearly of the crucifixion in the messiah's own words he was to die. Psalms 22:15

Genesis 3:18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

Genesis 3:19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

For dust you are, And to dust you shall return*.... Elemental Recycling: Genesis 3:19, Ecclesiastes 3:20, Ecclesiastes 12:7 Earth's ecosystems operate on a cycle of life and death, where organisms decompose and return to the soil. This process ensures the recycling of essential elements. Humans and animals, upon death, decompose, and their elemental components are returned to the earth. This cyclical nature further emphasizes the connection between humans, animals, and the elements found in dirt.*

Genesis 3:20 And Adam called his wife's name Eve, because she was the mother of all living.

חַוָּה (chav.vah) Eve also named: Eua ("Εὕα "Eve") which means "life" or "living"

Genesis 3:21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

Genesis 3:22 Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" -

Genesis 3:23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

Genesis 3:24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Cain & Abel

Genesis 4:1 Now Adam knew *sexually* Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

Genesis 4:2 Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

Since it doesn't say Adam knew Eve again to have the birth of Abel, Cain and Abel could of been twins.

Genesis 4:3 And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.

Genesis 4:4 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

Abel's offering was done in faith that is why it was a more excellent sacrifice than Cain. Hebrews 11:4

Genesis 4:5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

Genesis 4:6 So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?

Genesis 4:7 "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is to rule over you, but you should rule over it."

Genesis 4:8 Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

Cain was of the devil and his works were evil that is why he killed his brother Abel. 1 John 3:12

Clement 30-100 AD First Epistle of Clement to the Corinthians chapter 4 { Many Evils Have Already Flowed fromThis Source in Ancient Times. For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother."}

Genesis 4:9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

Genesis 4:10 And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.

According to the book of Enoch Abel's spirit cries out till all of Cain's seed are destroyed

1 Enoch 22:6-8 {" Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches *to heaven*, and accuses? He answered, saying, This is the spirit of Abel who was slain by Cain his

brother; and who will accuse that brother, until his seed be destroyed from the face of the earth; Until his seed perish from the seed of the human race."}

Genesis 4:11 "So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.

Genesis 4:12 "When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."

Genesis 4:13 And Cain said to the LORD, "My punishment is greater than I can bear!

Genesis 4:14 "Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me."

it will happen that anyone who finds me will kill me..... Who is Cain speaking about since , at that time there was no one esle except Adam and Eve. He was refering to any of children who in the future would of been born to Adam and Eve since they would have more children after Abel's death. Genesis 4:25, 5:4

Genesis 4:15 And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him 7 times worse." And the LORD set a mark on Cain, lest anyone finding him should kill him.

Genesis 4:16 Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.

Descendants of Cain

Genesis 4:17 And Cain knew *sexually* his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son-Enoch.

Cain's wife was most likely his sister or niece since Adam and Eve had more children after the death of Abel as we see in Genesis 5:4

Genesis 4:18 To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

This Enoch is from Cain's sons , not to be confused with the Enoch from the sons of Seth in Genesis 5: 19-24

Genesis 4:19 Then Lamech took for himself 2 wives: the name of the 1st was Adah, and the name of the 2nd was Zillah.

Genesis 4:20 And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.

Genesis 4:21 His brother's name was Jubal. He was the father of all those who play the harp and flute.

Genesis 4:22 And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

Genesis 4:23 Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me.

Genesis 4:24 If Cain shall be avenged 7 times , Then Lamech 77 times."

7 x 11= 77

Genesis 4:25 And Adam knew *sexually* his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

Genesis 4:26 And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.

Descendants from Adam to Noah's sons

Names and their meanings are very important when reading the Bible. For example if we was to study each name in Genesis 5 from Adam to Noah we will recieve a prophetic message speaking about Jesus. When doing this it is important to note that some names has more than one meaning.

Adam - man , red dirt

Seth- appointed

Enosh- mortal

Cainan-sorrow

Mahalael - The Blessed God

Jared- shall come down

Enoch- teaching

Methuselah -his death shall bring, when he is dead it shall come

Lamech-powerful

Noah-Comfort

Let's put it all together make it more understandable : Man is appointed mortal sorrow but the blessed God shall come down teaching his death shall bring powerful comfort.

Years are different in the Septuagint, Samaritan Penateuch, Masoretic Text so in Genesis 5 three colors are used to show the differance but it is not used in Genesis 11 but notes are given in it's place

Genesis 5:1 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

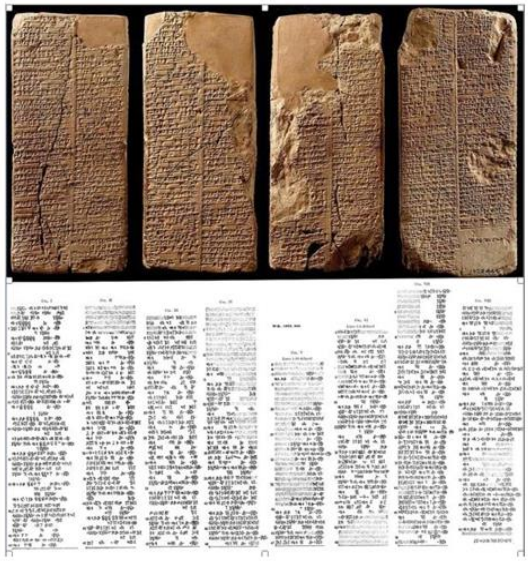
Genesis 5:2 He created them male and female, and blessed them and called them human being (hebrew is Adam , Mankind, man) in the day they were created. 4004 B.C But Jewish Tradition has it 3760 B.C

Genesis 5:3 And Adam lived 130, 230 , 130 and begot a son in his own likeness, after his image, and named him Seth. 3845 B.C

The image and likeness of verse 1 is not of verse 3. Adam is now fallen in sin and spiritaul death. He is not in holiness but depravity.

Genesis 5:4 After he begot Seth, the days of Adam were 800 , 700, 800 ; and he had sons and daughters.

Genesis 5:5 So all the days that Adam lived were 930 ,930, 930 ; and he died. 3045 B.C



The Sumerian King List of Berossus (List is important since it shows that people in really ancient times had a long lifespan)

A King list as listed by Berossus, a priest of Marduk in Babylon under Antiochus I (281-261 BC) on the basis of ancient records is below. It is clear that the names have been Hellenised, and are Greek in form. The last king is clearly Ziusudra, the Sumerian 'Noah'. As in Genesis there are ten names.

{" ·Alorus 36,000 years

·Alaparos 10,800 years

·Amelon 46,800 years

·Ammenon 43,200 years

·Megalaros 64,800 years

·Daos (Daonos) 36,000 years

·Euedorachos 64,800 years

·Amempsinos 36,000 years

·Otiartes 28,800 years

·Xisouthros 64,800 years

After this the great flood descended.

The Sumerian King List from the Weld Blundell prism.

(It will be noted how the list is occasionally interrupted by an historical note as in Genesis)

"When kingship was lowered from heaven, kingship was [first] in Eridu

[In] Eridu, A-lulim [became] king and ruled eight sars (28,800 years).

Alalgar ruled ten sars (36,000 years).

[Thus] two kings ruled it for eighteen sars (64,800 years).

I drop [the topic of] Eridu, [because] its kingship was brought to Bad-tibira.

[In] Bad-tibira, En-men-lu-Anna ruled twelve sars (43,200 years).

En-men-gal-Anna ruled eight sars (28,800) years.

The god Dumu-zi, a shepherd, ruled ten sars (36,000 years).

[Thus] three kings ruled it for thirty sars (108,000) years.

I drop [the topic of] Bad-tibira,

[because] its kingship was brought to Larak.

[In] Larak, En-sipa-zi-Anna ruled eight sars (28,800) years

[Thus] one king ruled it eight sars (28,800) years.

I drop [the topic of] Larak,

[because] its kingship was brought to Sippar.

[In] Sippar, Enmen-dur-anna ruled five sars five ners (21,000) years

[Thus] one king ruled it five sars five ners (21,000) years

I drop [the topic of] Sippar,

[because] its kingship was brought to Shuruppak.

[In] Shuruppak, Ubar-Tutu became king and ruled five sars one ner (18,600) years.

[Thus] one king ruled it 18,600 years.

These are five cities. Eight kings ruled them for 67 sars (241,200 years). [Then] the flood swept over [the earth]. After the flood had swept over [the earth and] when kingship was lowered [again] from heaven, kingship was [first] in Kish.

In Kish, Ga[...]ur became king and ruled 1200 years...

Pala-kinatim ruled 900 years.

Nangish-lishma ruled [...] years.

Bah[i]na ruled [...] years.

Balulu.[..].um ruled [8]40 ye[ars].

Kalibum ruled 960 years.

Qalumum ruled 840 years.

Zuqaqip ruled 900 years.

Atab ruled 600 years.

[Mashda, son] of Atab ruled 840 years.

Arwi'um, son of Mashda, ruled 720 years.

Etana, a shepherd, he who ascended to heaven, who consolidated all countries, became king and ruled 1560 years.

Balih, son of Etana, ruled 400 years.

En-me-nunna ruled 660 years.

Melam-Kishi, son of En-me-nunna ruled 900 years.

Bar-sal-nunna, son of En-me-nunna ruled 1200 years.

Samug, son of Bar-sal-nunna, ruled 140 years.

Tizkar, son of Samug ruled 305 years.

Ilku' ruled 900 years.

Ilta-sadum ruled 1200 years.

En-men-barage-si, he who carried away as spoil the weapon of Elam, became king and ruled 900 years.

Aka, son of En-men-b arage-si, ruled 629 years.

[Thus] Twenty-three kings ruled it for 24,510 years, 3 months, and 3 and a half days. Kish was defeated in battle: its kingship was removed to Eanna.

In Eanna, Mes-kiag-gasher, the son of the god Utu, became high priest as well as king. He ruled 324 years. Mes-kiag-gasher went [daily] into the [Western] Sea, and came back again to the [Sunrise] Mountains. En-me-kar, son of Mes-kiag-gasher -- he who built Uruk -- became king and ruled 420 years.

The god Lugal-banda, a shepherd, ruled 1200 years. The god Dumu-zi, a SU.PES fisherman -- his native city was Ku'a[ra] -- ruled 100 years. The god Gilgamesh -- his father was a LILLU -- a high priest of Kullab ruled 126 years.

Ur-Nungal, son of Gilgamesh, ruled 30 years.

Utul-kalamma, son of Ur-Nungal, ruled 15 years.

Lab[h...]ir ruled 9 years.

Ennun-dara-Anna ruled 8 years.

MES.HE, a smith, ruled 36 years.

Melam-Anna ruled 6 years.

Lugal-ki-tun ruled 36 years.

Uruk was defeated in battle.

Its kingship was removed to Ur.

In Ur, Mes-Anna-pada became king; he ruled 80 years.

Mes-kiag-Nanna became king; he ruled 36 years.

Elulu ruled 25 years.

Balulu ruled 36 years.

[Thus four kings ruled it for 177 years. Ur was defeated in battle....” In his book, The Sumerian King List (AS, No. 11), Thorkild Jacobson offers a critical edition of the entire text. On the basis of a systematic study of the numerous variant readings, Jacobson has endeavoured to demonstrate that all the ‘manuscripts’; -- i.e. tablets -- go back to one single original written in the time of Utu-hegel, king of Uruk, the liberator of Sumer from the yoke of the Guti domination (reigned from c. 2116-2110 BC). He claims his purpose was to demonstrate that his country had always been united under one king, although these kings were ruling successively in different capitals.

Genesis 5:6 Seth lived 105 ,205, 105 and begot Enosh. *3740 B.C*

Genesis 5:7 After he begot Enosh, Seth lived 807 ,707, 807 and had sons and daughters.

Genesis 5:8 So all the days of Seth were 912 , 912, 912 ; and he died. *2933 B.C*

Genesis 5:9 Enosh lived 90 , 190, 90 and begot Cainan. *3650 B.C*

Genesis 5:10 After he begot Cainan, Enosh lived 815 ,715, 815 and had sons and daughters.

Genesis 5:11 So all the days of Enosh were 905, 905, 905 ; and he died. *2835 B.C*

Genesis 5:12 Cainan lived 70 , 170, 70 years, and begot Mahalalel. *3580 B.C*

Genesis 5:13 After he begot Mahalalel, Cainan lived 840, 740, 840 years, and had sons and daughters.

Genesis 5:14 So all the days of Cainan were 910, 910, 910 years; and he died. *2740 B.C*

Genesis 5:15 Mahalalel lived 65, 165, 65 years, and begot Jared. *3515 B.C*

Genesis 5:16 After he begot Jared, Mahalalel lived 830, 730, 830 years, and had sons and daughters.

Genesis 5:17 So all the days of Mahalalel were 895, 895, 895 years; and he died. *2685 B.C*

Genesis 5:18 Jared lived 162, 162, 162 years, and begot Enoch. *3353 B.C*

Genesis 5:19 After he begot Enoch, Jared lived 800, 800, 785 years, and had sons and daughters.

Genesis 5:20 So all the days of Jared were 962, 962, 847 years; and he died. *2553 B.C*

Genesis 5:21 Enoch lived 65, 165, 65 years, and begot Methuselah. *3288 B.C*

Methuselah means "when he is died it will come "Methuselah dies in the same year as the flood

The Fallowing is the math with verses to prove Methuselah died on the same year as the Flood M is for Methuselah:

Methuselah lives 969 years according Gen 5:25-26

M was a 187 when he had Lamech Gen5:25

M was a 369 when Lamech had Noah Gen 5:28

M was a 869 when Noah begat Shem Gen 5:32

M was a 969 when the Flood Came Gen 7:6

Genesis 5:22 After he begot Methuselah, Enoch walked with God (Septuagint states instead of "walked with God " has "was well pleasing to God") 300, 200, 300 years, and had sons and daughters.

Genesis 5:23 So all the days of Enoch were 365, 365, 365 years.

Genesis 5:24 And Enoch walked with God; and he was not, for God took him. *2988 B.C.*

Genesis 5:25 Methuselah lived 187, 187, 67 years, and begot Lamech. *3101B.C*

Genesis 5:26 After he begot Lamech, Methuselah lived 782, 782, 653 years, and had sons and daughters.

Genesis 5:27 So all the days of Methuselah were 969, 969, 720 years; and he died.

Genesis 5:28 Lamech lived 182, 188, 53 years, and had a son. *2919 B.C*

Genesis 5:29 And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed."

Genesis 5:30 After he begot Noah, Lamech lived 590, 565, 600 years, and had sons and daughters.

Genesis 5:31 So all the days of Lamech were 777, 753, 653 years; and he died.

Genesis 5:32 And Noah was 500, 500, 500 years old, and Noah begot Shem, Ham, and Japheth.

The Flood

Genesis 6:1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

Genesis 6:2 The angels (sons of God) saw the daughters of men, that they were beautiful; and they took for themselves wives of their choosing.

1 Enoch 7:1-2 {"It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children."}

Philo on the Giants {" "And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose."{2 Those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air. "}

Josephus states in Antiquites of the Jews Book 1 Chapter 3 {For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants.}

Justin the Martyr in his 2 Apology Chapter 5 states {" But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness."}

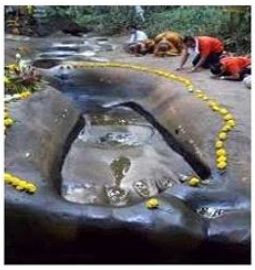
Genesis 6:3 And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be 120 years."

yet his days shall be 120 years*.... Many take this passage to mean how many years was left till the flood was to come , as a count down. While other take it to mean that the longest humans will now live would be 120 year. I take it to mean the 2nd for the reason Noah was 500 years old when God called him. Genesis 5:32 And 600 years at the time of the flood. Genesis 7:6 So it wasn't 120 years that pass when he was commanded to build the ark but 100 years unless if Genesis7:6 is rounding the number to nearest hundred. Which the scripture does like in reference to the Exodus. See Genesis 15:13 and compare it to Exodus 12:40.*

Genesis 6:4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.

Every country or among every people one would find stories about Giants which give evidence that there was these Nephilim . People have found foot prints of Giants for example:

India



South Africa

In America Giant foot prints with dinosaurs found in Paluxy River basin in North Texas, 45 miles southwest of Fort Worth.

How can these giant foot prints be explain? What happened to the remains of the Giants ?

The Sunday Times said Even the sciencist believed these to be Giants. Could Evolutionist be hiding the facts so we would accept their ideology and reject the Bible as true?

Sunday Morning May 31, 1885 The Times - Philadephia article Erire County Giants. {"Skeletons of Men ten feet high found in Cave. Erie , May 30. " Why this man was ten or twelve feet high!" " thunder and Lighting!" exclaimed Farmer Porter in astonishment. The first speaker , who has won local distinction as a scientist, relterated his assertion....."}

New York Times February 11 1902 Giant Skeletons found {"Archeaologist to send Expenition to explore Grave yards in New Mexico Where bodies were Unearth. Special to the New York Times. LOs Angeles Ca... Feb 10, Owing to the discovery of the race of Giants in Guadalupe , N. M... antiquarians and archeaologist are preparing an expedition further to explore that region. This determination is bases on the excitement that exists among the people of a scope country near Mesa Rico , about 200 miles southeast of Las Vegas. Where an old burial ground has been discovered that has yielded skeletons of enormous size. .....two stones that bore curious inscriptions , and beneath these were found in shallow excvations the bones of a frame that cound not have been less than 12 feet in length..... "}

New York Times May 3, 1912 Article under Strange Skeletons Found states {" Indication that Tribe Hitherto Unknown Once Lived in Wisconsin. Special to The New York Times. Madison, Wis, May 3- The discovery of several skeletons of humans beings while excavating . a mound at Lake Delavan indicates that a heretofore unknown race of men once inhabited Southern Wisconsin. Information of the discovery was brought to Madison to-day by Maurice Morrissey, of Delavan, who attend a meeting of the Republican State Central Committiee. Curator Charles E. Brown of the State of Historical Museum will investigate the discoveries within a few days. Upon Opening one large mound at Lake Lawn farm, eighteen skeletons were discovered by the Philip Brothers. The Heads, presumably those of men, are much larger than the heads of any race which inhabit America to-day. From directly over the eye sockets, the head slopes straight back and the nasal bones protrude far above the cheek bones. The Jaw bones are long and pointed , bearing a minute resemblance to the head of the monkey. The teeth in the front of the Jaw are regular molars. There was also found in the mounds the skeletons , presumbly of women, where had smaller heads, but were similar in facial characteristics . The skeletons were embedded in charcoal and covered over with layers of baked clay to shed water from the sepulchre . New York Times Published May 4, 1912 "}

Genesis 6:5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

Genesis 6:6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

Genesis 6:7 So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

Genesis 6:8 But Noah found grace in the eyes of the LORD.

Genesis 6:9 This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

Genesis 6:10 And Noah begot 3 sons: Shem, Ham, and Japheth.

Genesis 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Genesis 6:12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

Genesis 6:13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

Genesis 6:14 "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch.

Epic of Gilgamesh states {"Enlil heard the clamour and he said to the gods in council, "The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel." So the gods agreed to exterminate mankind. Enlil did this, but Ea because of his oath warned me in a dream. He whispered their words to my house of reeds, "Reed-house, reed-house! Wall, O wall, hearken reed house, wall reflect; O man of Shurrupak, son of Ubara-Tutu; tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your

soul alive. Tear down your house, I say, and build a boat"}

Genesis 6:15 "And this is how you shall make it: The length of the ark shall be 450 feet (300 cubits) , its width 75 feet (50 cubits) , and its height 45 feet (30 cubits) .

Genesis 6:16 "You shall make a window for the ark, and you shall finish it to 18 inches (a cubit) from above; and set the door of the ark in its side. You shall make it with lower, 2nd, and 3rd decks.

Genesis 6:17 "And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die.

2.1 Flood Stories in Ancient Cultures:

A) The Epic of Gilgamesh: This ancient Mesopotamian epic includes a flood narrative remarkably similar to Noah's Flood, suggesting a shared historical event.

B) The Atrahasis Epic: Another Mesopotamian text, the Atrahasis Epic, describes a great flood as a result of divine punishment, further supporting the global flood narrative.

C) The Deucalion Myth: Greek mythology also contains a flood story involving a man named Deucalion and his wife, Pyrrha, who survived a great deluge

Here is a list of 100 ancient stories involving a flood which is just a taste of over 200 Stories that speaks about this very event:

1. The Epic of Gilgamesh (Mesopotamia)

2. The Atrahasis Epic (Mesopotamia)

3. The Eridu Genesis(Mesopotamia)

4. The Ziusudra Epic (Sumer)

5. The Deluge Tablet (Assyria)

6. The Deucalion Myth (Greek)

7. The Matsya Purana (Hindu)

8. The Satapatha Brahmana (Hindu)

9. The Manu Myth(Indian)

10. The Maori Legend ofTawhaki

11. The Aztec Legend of Tlaloc

12. The Hawaiian Legend of Nu'u

13. The Inca Legend of Viracocha

14. The Yoruba Legend of Obatala

15. The Aboriginal Dreamtime Flood Story (Australia)

16. The Cherokee Legend of the Great Flood (Native American)

17. The Iroquois Legend of the Great Flood (Native American)

18. The Hopi Legend ofthe Great Flood (Native American)

19. The Ojibwe Legend of the Great Flood (Native American)

20. The Maya Legend ofthe Great Flood (Mesoamerica)

21. The NavajoLegend of the Great Flood (Native American)

22. The Pima Legend of the Great Flood (Native American)

23. The Shasta Legend of the Great Flood (Native American)

24. The Zuni Legend of the Great Flood (Native American)

25. The Finnish Epic Kalevala

26. The Babylonian Creation Myth Enuma Elish

27. The Welsh Legend of Dwyfanand Dwyfach

28. The Irish Legend of Fintan mac Bóchra

29. The Persian Legend of Yima

30. The Armenian Legend of Hayk

31. The Egyptian Legend of Ra and Nut

32. The Phoenician Legend of Deucalion

33. The Ethiopian Legend of Abraha and Atsbeha

34. The Norse Legend of Bergelmir

35. The Roman Legend of Deucalion

36. The Sumerian Legend of Ziusudra

37. The Thai Legend of Phra Ruang

38. The Vietnamese Legend of Lac Long Quan

39. The Turkish Legend of Manas

40. The Japanese Legend of Izanagi and Izanami

41. The Korean Legend of Dangun

42. The Mongolian Legend of Rokhshasa

43. The Indonesian Legend of Batara Kala

44. The Polynesian Legend of Tiki

45. The Samoan Legend of Saveasi'uleo

46. The Tongan Legend of Maui

47. The Fijian Legend of Dakuwaqa

48. The Maasai Legend of Enkai

49. The Batak Legend of Si Raja Batak

50. The Sunda Legend of Sang Hyang Tunggal

51. The Story of Deucalion and Pyrrha (Greek mythology)

52. The Story of Utnapishtim (Mesopotamian mythology)

53. The Story of Matsya (Hindu mythology)

54. The Story of Manu (Hindu mythology)

55. The Story of Nu Wa (Chinese mythology)

56. The Story of Bergelmir (Norse mythology)

57. The Story of Tiddalik (Australian Aboriginal mythology)

58. The Story of Coxcox (Aztec mythology)

59. The Story of Nata and Nena (Babylonian mythology)

60. The Story of Satyavrata (Hindu mythology)

61. The Story of Ziusudra (Sumerian mythology)

62. The Story of Noa (Maori mythology)

63. The Story of Kabil and Habil (Islamic mythology)

64. The Story of Unu (Mayan mythology)

65. The Story of Tamabuco (Incan mythology)

66. The Story of Tunggul Ametung (Indonesian mythology)

67. The Story of Nuh (Islamic mythology)

68. The Story of Manabozho (Native American mythology)

69. The Story of Gucumatz (Mayan mythology)

70. The Story of Xelhua (Aztec mythology)

71. The Story of Bata (Egyptian mythology)

72. The Story of Sata and Shiva (Hindu mythology)

73. The Story of Tapi and Tapiyo (Amazonian mythology)

74. The Story of Njord and Skadi (Norse mythology)

75. The Story of Nüwa (Chinese mythology)

76. The Story of Sumerian Creation (Sumerian mythology)

77. The Story of the Great Flood (Lithuanian mythology)

78. The Story of the Deluge (Babylonian mythology)

79. The Story of the Flooded Earth (Haida mythology)

80. The Story of the Rainbow Serpent (Australian Aboriginal mythology)

81. The Story of the Flooded Kingdom (Korean mythology)

82. The Story of the Flooded Island (Polynesian mythology)

83. The Story of the Flooded Land (Inuit mythology)

84. The Story of the Flooded Forest (Amazonian mythology)

85. The Story of the Flooded Valley (Native American mythology)

86. The Story of the Flooded Mountain (Tibetan mythology)

87. The Story of the Flooded City (Egyptian mythology)

88. The Story of the Flooded Temple (Greek mythology)

89. The Story of the Flooded Cave (Mayan mythology)

90. The Story of the Flooded Lake (Norse mythology)

91. The Story of the Flooded River (Aztec mythology)

92. The Story of the Flooded Desert (Arabian mythology)

93. The Story of the Flooded Jungle (African mythology)

94. The Story of the Flooded Volcano (Japanese mythology)

95. The Story of the Flooded Oasis (Persian mythology)

96. The Story of the Flooded Coast (Celtic mythology)

97. The Story of the Flooded Island (Caribbean mythology)

98. The Story of the Flooded Marsh (Slavic mythology)

99. The Story of the Flooded Canyon (Native American mythology)

100. The Story of the Flooded Peninsula (Mesoamerican mythology)

These stories come from various cultures and mythologies around the world, each with its own unique interpretation of a great flood. Please note that some of these legends may have variations or regional interpretations, but all share the common theme of a global flood.

Genesis 6:18 "But I will establish My covenant with you; and you shall go into the ark-you, your sons, your wife, and your sons' wives with you.

Genesis 6:19 "And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

Genesis 6:20 "Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive.

Genesis 6:21 "And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."

Genesis 6:22 Thus Noah did; according to all that God commanded him, so he did.

Genesis 7:1 Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.

Genesis 7:2 "You shall take with you 7 each of every clean animal, a male and his female; 2 each of animals that are unclean, a male and his female;

See Note in Genesis 8:20 to see why are unclean and clean animals mention in the text before Moses gave the direction in Leviticus 11 on which animals are clean and unclean

Genesis 7:3 "also 7 each of birds of the air, male and female, to keep the species alive on the face of all the earth.

Genesis 7:4 "For after 7 more days I will cause it to rain on the earth 40 days and 40 nights, and I will destroy from the face of the earth all living things that I have made."

Genesis 7:5 And Noah did according to all that the LORD commanded him.

Genesis 7:6 Noah was 600 years old when the floodwaters were on the earth. *2319 B.C according to Dr. R.C. Wetzel But According to Bishop Ussher the flood happened 2349.B.C., Jewish Calendar dates the flood 2105 B.C , other scholars might be putting the date hundreds or thousands of years differant their reason might be because they see the genealogy of Genesis 5 not a completely whole genealogy example of that is found in the*

genealogy of Matthew's gospel where we see in Matthew 1:8 which 3 kings are omitted compare to 1 Chronicles 3:10-12.

Genesis 7:7 So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood.

Genesis 7:8 Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth,

Genesis 7:9 2 by 2 they went into the ark to Noah, male and female, as God had commanded Noah.

Genesis 7:10 And it came to pass after 7 days that the waters of the flood were on the earth.

Genesis 7:11 In the 600 year of Noah's life, in the 2nd month, the 17th day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

Genesis 7:12 And the rain was on the earth 40 days and 40 nights.

Genesis 7:13 On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the 3 wives of his sons with them, entered the ark-

Genesis 7:14 they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

Genesis 7:15 And they went into the ark to Noah, 2 by 2, of all flesh in which is the breath of life.

Genesis 7:16 So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

Genesis 7:17 Now the flood was on the earth 40 days. The waters increased and lifted up the ark, and it rose high above the earth.

Genesis 7:18 The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.

Genesis 7:19 And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.

Genesis 7:20 The waters prevailed 22.5 feet (15 cubits) upward, and the mountains were covered.

1. Geological and Paleontological Evidence:

A) Sedimentary Layers: Numerous geological formations around the world display distinct layers of sedimentary rock, suggesting a catastrophic event that rapidly deposited these layers.

B) Fossil Records: Fossils of marine creatures found in high elevations, such as the Himalayas and the Andes, indicate that these areas were once submerged under water.

C) Megafloods: The discovery of ancient megafloods, like the Missoula Floods in North America, providesevidence

for massive, rapid flooding events that align with the scale of Noah'sFlood.

Genesis 7:21 And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.

Genesis 7:22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.

Genesis 7:23 So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive.

Genesis 7:24 And the waters prevailed on the earth 150 days.

Does "the flood narrative interweaves two separate timelines," and in doing so suggest a contradiction?

This argument often arises from a selective reading of different chronological statements in Genesis 7-8. However, a close look reveals that the text consistently describes one single, unified timeline of the Flood, but provides different durations for different phases of that one event. The perceived "two timelines" usually stems from contrasting: Genesis 7:12: "And rain fell upon the earth forty days and forty nights." Genesis 7:24: "And the waters prevailed on the earth 150 days." Genesis 8:3: "And the waters receded from the earth continually. At the end of 150 days the waters had abated." The key is to understand that these numbers are not mutually exclusive or contradictory, but rather describe different aspects and periods within the one year-long flood event.

Here's a breakdown to clarify:

The 40 Days of Rain (Genesis 7:12, 17): This refers specifically to the duration of the heavy, continuous rainfall. It describes the initial, intense phase of the Flood. This is the period when the "windows of heaven were opened"

(Genesis 7:11). The 150 Days of Water Prevailing (Genesis 7:24, 8:3): This period begins at the same time as the 40 days of rain. It refers to the much longer period during which the waters were at their maximum height and covered the earth, prevailing over the land. The 40 days of rain are included within this 150-day period. This is the time when "all the high mountains under the whole heaven were covered" (Genesis 7:19). Think of it this way: The rain stopped after 40 days, but the flood waters continued to rise or remain at their peak for a total of 150 days, due to both the continued rainfall and the "fountains of the great deep" bursting forth (Genesis 7:11).

The Full Chronology: A Unified Narrative: The biblical text, when read holistically, provides a very precise and single, detailed chronology that spans over a year, with various benchmarks:

Day 1 of the Flood (Noah's 600th year, 2nd month, 17th day - Genesis 7:11): The fountains of the great deep burst forth, and the windows of heaven were opened. Rain for 40 days (Genesis 7:12): This intense period of rain occurs from Day 1 to Day 40. Waters prevail for 150 days (Genesis 7:24): This 150-day period begins on Day 1 of the Flood and ends on the 17th day of the 7th month (Genesis 8:4), when the Ark rests on Ararat. This includes the 40 days of rain. Waters recede (Genesis 8:3-5): After the 150 days, the waters begin to recede. By the 1st day of the 10th month, mountain tops become visible. Noah sends out birds (Genesis 8:6-12): After 40 days of waiting, Noah sends out the raven, then the dove, waiting 7 days between each dove release. Earth dries (Genesis 8:13-14): By the 1st day of the 1st month of Noah's 601st year, the earth is dry. By the 27th day of the 2nd month, the earth is completely dry and Noah and his family leave the Ark. This entire sequence totals approximately 370-371 days (a full lunar year plus 10-11 days), clearly describing one continuous event with specific phases measured by different

durations.

Analogy: Consider a major snowstorm: You might say, "It snowed for 12 hours straight." (This is like the 40 days of rain). Then you might say, "The snow remained on the ground for 3 weeks." (This is like the 150 days of water prevailing). These statements are not contradictory "timelines." They describe different aspects of the same single event: the initial snowfall, and then the longer period during which the snow's effects (the accumulated snow) continued. The Flood narrative is no different. It provides various details and durations to paint a comprehensive picture of a single, monumental global event, consistently progressing from its beginning to its end. The argument for "two separate timelines" misunderstands the biblical authors' literary method of presenting different phases of a unified event.

The Flood Narrative: Harmonizing the Timelines
Intense Rainfall Period
40 days and nights of rain (Genesis 7:12) describe the intense rainfall period initiating the flood.
Waters Prevailing Duration
150 days of waters prevailing (Genesis 7:24; 8:3) encompass the entire period the earth was submerged and waters receded.
Overlapping Timelines
These durations overlap, with the 40 days included within the 150 days, reflecting different aspects of the same event.
Unified Flood Narrative
The narrative details a continuous sequence from the flood's start, through the waters' abatement, to the earth drying and Noah's exit.
This literary method presents a comprehensive, single flood event rather than contradictory accounts.

Genesis 8:1 Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided.

Genesis 8:2 The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained.

Genesis 8:3 And the waters receded continually from the earth. At the end of the 150 days the waters decreased.

Genesis 8:4 Then the ark rested in the 7th month, the 17th day of the month, on the mountains of Ararat.

Genesis 8:5 And the waters decreased continually until the 10th month. In the 10th month, on the 1st day of the month, the tops of the mountains were seen.

Genesis 8:6 So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

Genesis 8:7 Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.

raven*... is the first bird mention by name in the Bible*

Genesis 8:8 He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

Genesis 8:9 But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.

Genesis 8:10 And he waited yet another 7 days, and again he sent the dove out from the ark.

Genesis 8:11 Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth.

Genesis 8:12 So he waited yet another 7 days and sent out the dove, which did not return again to him anymore.

Epic of Gilgamesh states {"Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of Nisir the boat held fast, she held fast and did not budge. One day she held, and-a second day on the mountain of Nisir she held fast and did not budge. A third day, and a fourth day she held fast on the mountain and did not budge; a fifth day and a sixth day she held fast on the mountain. Whenthe seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back"}

Genesis 8:13 And it came to pass when Noah was 601 , in the very 1st month, in the very 1st day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

Genesis 8:14 And in the 2nd month, on the 27 th day of the month, the earth was dried.

Genesis 8:15 Then God spoke to Noah, saying,

Genesis 8:16 "Go out of the ark, you and your wife, and your sons and your sons' wives with you.

Genesis 8:17 "Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth."

Genesis 8:18 So Noah went out, and his sons and his wife and his sons' wives with him.

Genesis 8:19 Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.

Genesis 8:20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

Liberals bring a common point of discussion: how could Noah know about "clean" animals for sacrifice (Genesis 8:20) when the detailed laws for clean and unclean animals for food and ritual purity weren't formally codified until the Mosaic Law in Leviticus 11 and Deuteronomy 14, hundreds of years later? Here's how to understand this from a perspective that upholds the biblical text:

"Clean" for Sacrifice, Not Necessarily for Food (Initially): The primary context for the "clean" distinction in Noah's time is sacrifice. After the flood, Noah immediately builds an altar and offers burnt offerings of "every clean animal and every clean bird" (Genesis 8:20). This suggests that the concept of certain animals being acceptable for sacrifice to God existed long before the Mosaic Law. The detailed dietary laws in Leviticus came later and expanded the concept of "clean" to include what was permissible for food for the Israelites as a set-apart nation. Pre-Mosaic Understanding of Sacrifice: The practice of offering sacrifices to God predates Moses significantly.

Cain and Abel: In Genesis 4, Abel's offering of "firstborn of his flock" was accepted by God, while Cain's offering of "fruit of the ground" was not. This implies a divine standard for acceptable sacrifices, which would naturally involve a distinction between what was suitable and what was not. Divine Communication: The Bible consistently shows God communicating with humanity from the very beginning. It is entirely reasonable to believe that God, who initiated the concept of sacrifice after the Fall (Genesis 3:21, where God clothed Adam and Eve with animal skins, implying an animal death), would have communicated to early patriarchs like Noah which animals were appropriate for such offerings. This would not require a written, codified law but could have been through direct revelation or passed down through generations. Noah, being righteous and walking with God (Genesis 6:9), would have been privy to such understanding.

Purpose of the Mosaic Law: The Mosaic Law, given to Israel at Sinai, served multiple purposes: Codification: It formalized and expanded existing principles into a comprehensive legal system for a nation. What might have been generally understood or communicated verbally to patriarchs was now written down with intricate details for a whole people.

Purity and Separation: The laws concerning clean and unclean animals (for both sacrifice and food) were a crucial part of God's plan to set Israel apart as a holy nation. These distinctions helped define their identity and maintain their ritual purity as they lived in covenant with God. Health and Hygiene: While not the primary theological reason,

many scholars note that the Mosaic dietary laws had practical health benefits, especially in ancient times without modern sanitation. Why Seven Pairs of Clean Animals? The command to Noah to take seven pairs of clean animals versus one pair of unclean animals (Genesis 7:2-3) strongly supports the idea of a pre-existing distinction. The extra clean animals would be necessary for sacrifices immediately after the flood (as seen in Genesis 8:20) while still leaving enough to repopulate the earth. If there were only two of each "clean" animal, offering them as sacrifice would risk extinction. In essence, the concept of "clean" animals for the purpose of acceptable sacrifice existed prior to Moses, communicated directly by God and passed down. The Mosaic Law later formalized, expanded, and applied these distinctions more broadly to the life of the Israelite nation, including dietary regulations. The Genesis account doesn't require Noah to have the Levitical code in hand, but simply to understand God's established principle for acceptable worship. While the Mosaic Law (Torah) is uniquely comprehensive in its detailed listing of clean and unclean animals, there's evidence from other ancient cultures that suggests certain animals were considered taboo or inappropriate for specific purposes, particularly in religious contexts, long before Moses.

Here's a breakdown of what scholars generally find: Key Distinction: "Clean/Unclean" for Sacrifice vs. "Clean/Unclean" for Diet It's crucial to differentiate between animals considered acceptable or unacceptable for sacrifice and those designated as clean or unclean for general human consumption. The biblical distinction in Genesis for Noah seems to primarily concern sacrifice, whereas the Mosaic Law in Leviticus and Deuteronomy expands this to include dietary restrictions and broader ritual purity.

Evidence from the Ancient Near East (Pre-Mosaic): While you won't find a direct, comprehensive list of "clean" and "unclean" animals exactly mirroring Leviticus 11 in pre-Mosaic texts from Mesopotamia or Egypt, there are certainly parallels and indications of similar concepts: Sacrificial Practices and Taboos: Mesopotamia: Ancient Mesopotamian religions (Sumerian, Akkadian, Babylonian, Assyrian) had very specific rules about what animals were acceptable for sacrifice to different deities. Certain animals were considered sacred to particular gods, while others might be deemed inappropriate or even offensive. For instance, pigs were sometimes used in rituals of elimination or purification but were generally not offered as food to the gods. There were hierarchies of animals based on their perceived purity or suitability for the divine.

Egypt: Egyptian religious practices also had strong taboos and preferences regarding animals. For example, the pig was considered a ritually unclean animal for Egyptian priests, and there's historical evidence (like Herodotus's accounts) that touching a pig or being a swineherd could lead to ritual impurity. Certain animals were sacred to specific gods (like cows to Hathor), and their consumption or sacrifice might be restricted or forbidden in particular areas or by certain groups. The King Piye's Victory Stele states entry to Pharaoh's presence involved one has to be circumcized, completely shaven and be a non-fish eater. Notice a non-fish eater.

Cultural and Practical Considerations: Beyond purely religious reasons, some distinctions likely arose from practical concerns about health, hygiene, and the nature of the animals themselves: Scavengers/Predators: Many cultures, including those in the ancient Near East, generally avoided eating animals known to be scavengers or predators, as they might be seen as "unclean" due to their diet or association with death. This aligns with many of the "unclean" birds and land animals in the Mosaic Law.

Disease: Animals prone to carrying parasites or diseases (like pigs if not properly cooked, or shellfish in certain climates) might have been instinctively avoided or deemed "unclean" over time, even if the precise scientific reasons weren't understood.

Summary of "Pre-Mosaic" Evidence: No Universal Code: There isn't one single, universally accepted ancient text from before Moses that outlines a comprehensive "clean and unclean" animal list in the same way the Torah does.

Context-Specific Restrictions: Instead, you find context-specific restrictions related to: Sacrificial suitability: Which animals were considered appropriate for offerings to specific gods. Ritual purity: Which animals were associated with impurity or taboo for priests or during certain religious rites. Practical considerations: Which animals were generally avoided for health or cultural reasons.

Theological Implications: For a believer in the biblical text, the presence of these broader ancient Near Eastern concepts of animal suitability lends credence to the idea that Noah, living in a world where God had already established principles of sacrifice (e.g., Cain and Abel), would have been aware of which animals were "clean" (i.e., acceptable for sacrifice) even without the detailed Mosaic code. The Mosaic Law then codified and expanded these existing, divinely-instilled or communally understood, concepts for the specific context of the Israelite nation. So, while not identical, the notion of discerning between appropriate and inappropriate animals (especially for religious purposes) was present in various forms in cultures predating Moses, which supports the idea that Noah's understanding was not an anachronism.

Genesis 8:21 And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.

Genesis 8:22 "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."

Epic of Gilgamesh states {"Then I threw everything open to the four winds, I made a sacrifice and poured out a libation on the mountain top. Seven and again seven cauldrons I set up on their stands, I heaped up wood and cane and cedar and myrtle. When the gods smelled the sweet savour, they gathered like flies over the sacrifice"}

Genesis 9:1 So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.

Epic of Gilgamesh states {" Then Enlil went up into the boat, he took me by the hand and my wife and made us enter the boat and kneel down on either side, he standing between us. He touched our foreheads to bless us saying,"}

Genesis 9:2 "And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.

Genesis 9:3 "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

Genesis 9:4 "But you shall not eat flesh with its life, that is, its blood.

Genesis 9:5 "Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

Genesis 9:6 "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

Genesis 9:7 And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."

Genesis 9:8 Then God spoke to Noah and to his sons with him, saying:

Genesis 9:9 "And as for Me, behold, I establish My covenant with you and with your descendants after you,

Genesis 9:10 "and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Genesis 9:11 "Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

Genesis 9:12 And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations:

Genesis 9:13 "I set My bow (rainbow) in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Hebrew word for bow and Rainbow is the same קֶשֶׁת (qe.shet) because in the ancient times the rainbow was seen as God's bow, a weapon which God would use to strike his enemies Psalms 7:11-12, Zechariah 9:13 The rainbow God's weapon is not looking down but up a shallow of what was to happen for there to be peace for us who believe by the judgement God as human was to recieve at the cross.

Genesis 9:14 "It shall be, when I bring a cloud over the earth, that the bow (rainbow) shall be seen in the cloud;

Genesis 9:15 "and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.

Genesis 9:16 "The bow (rainbow) shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

Genesis 9:17 And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

Genesis 9:18 Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan.

Genesis 9:19 These 3 were the sons of Noah, and from these the whole earth was populated.

Genesis 9:20 And Noah began to be a farmer, and he planted a vineyard.

Genesis 9:21 Then he drank of the wine and was drunk, and became uncovered in his tent.

Genesis 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

The Targum of Palestine states {" And Ham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. And Noah awoke from his wine, and knew, by the relation of a dream, what had been done to him by Ham his son, who was inferior in worth, on the account that he had not begotten a fourth son. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren."}

The first Homosexual act in scripture is that of Ham did towards his Dad NoahAt first glance we will not notice how terrible was what Ham did to his Father. But understanding the Hebrew makes a world of difference. The word saw in the Hebrew is רָאָה pronounce raw-aw and it means : to see , to enjoy or have a experience with .

If we will go to the Jewish famous commentaries like those of Rashi

Rashi states "saw his Father's nakedness: some say that he castrated him, and some say that he sodomized him. (from Sanh 70a)

One of the Jewish Legends states {"In his drunken condition Noah betook himself to the tent of his wife. His son Ham saw him there, and he told his brothers what he had noticed, and said: "The first man had but two sons, and one slew the other; this man Noah has three sons, yet he desires to beget a fourth besides." Nor did Ham rest satisfied with these disrespectful words against his father. He added to this sin of irreverence the still greater outrage of attempting to perform an operation upon his father designed to prevent procreation."}

Genesis 9:23 But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

Genesis 9:24 So Noah awoke from his wine, and knew what his younger son had done to him.

Genesis 9:25 Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren."

Genesis 9:26 And he said: "Blessed be the LORD, The God of Shem, And may Canaan be his servant.

Genesis 9:27 May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."

Genesis 9:28 And Noah lived after the flood 350 years.

Genesis 9:29 So all the days of Noah were 950 years; and he died. *1969 B.C.*

Family record of Noah's sons

Genesis 10:1 Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

Genesis 10:2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Genesis 10:3 The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

Genesis 10:4 The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.

Genesis 10:5 From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

Genesis 10:6 The sons of Ham were Cush, Mizraim, Put, and Canaan.

Genesis 10:7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan.

Genesis 10:8 Cush begot Nimrod; he began to be a mighty (brave ,strong) on the earth.

Septuagint states {"And Chous begot Nebrod. He began to be a giant on the earth."}

Targum of Palestine states {" And it was in the days of Amraphel,—he is Nimrod, who commanded Abram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants,"}

Genesis 10:9 He was a mighty hunter in the presence of the LORD; therefore it is said, "Like Nimrod the mighty hunter in the presence of the LORD."

Septuagint states {"He was a giant hunter before the Lord God. For this cause they say, Like Nebrod the giant hunter before the Lord"}

Philo on the Giants {" But the sons of earth removing their minds from contemplation, and becoming deserters so as to fly to the lifeless and immovable nature of the flesh, "for they two became one Flesh,"as the lawgiver says, adulterated the excellent coinage, and abandoned the better rank which had been allotted to them as their own, and deserted to the worse rank, which was contrary to their original nature, Nimrod being the first to set the example of this desertion; for the lawgiver says, "that this man began to be a giant upon the Earth: and the name Nimrod, being interpreted, means, desertion; for it was not enough for the thoroughly miserable soul to stand on neither side, but having gone over to its enemies, it took up arms against its friends, and resisted them, and made open war upon them; in reference to which fact it is that, Moses calls the seat of Nimrod's kingdom Babylon, and the interpretation of the word Babylon is "change;" a thing nearly akin to desertion, the name, too, being akin to the name, and the one action to the other; for the first step of every deserter is a change and alteration of mind, and it would be consistent in the truth to say that, according to the most holy Moses, the bad man, as being one destitute of a home and of a city, without any settled habitation, and a fugitive, is naturally a deserter also; but the good man is the firmest of allies. Having said thus much at present, and dwelt sufficiently on the subject of the giants, we will now proceed to what comes next in our subject, which is this."}

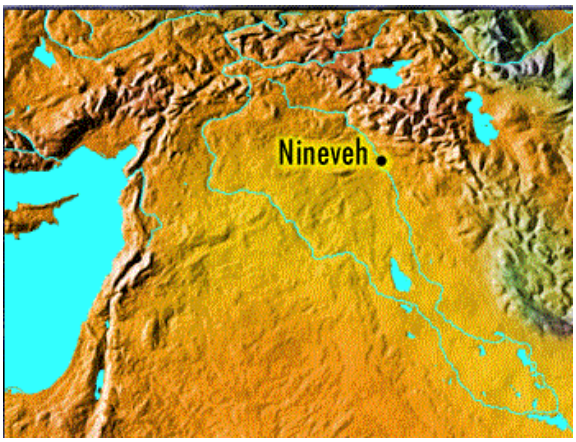
Josephus in Antiquities Of The Jews Book 1 Chapter 4:1-2 {"1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate

colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers ! "}

Genesis 10:10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

Genesis 10:11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah,



Genesis 10:12 and Resen between Nineveh and Calah (that is the principal city).

Genesis 10:13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

Genesis 10:14 Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

Genesis 10:15 Canaan begot Sidon his firstborn, and Heth;

Genesis 10:16 the Jebusite, the Amorite, and the Girgashite;

Genesis 10:17 the Hivite, the Arkite, and the Sinite;

Genesis 10:18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed.

Genesis 10:19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

What Ham did to his father see notes chapter 9 verse 22 would explain why Sodom, Gomorrah, Admah, and Zeboiim are nations from descendants of him who was likewise involved in homosexuality in other words a generational curse.

Genesis 10:20 These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

Genesis 10:21 And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.

Genesis 10:22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

Genesis 10:23 The sons of Aram were Uz, Hul, Gether, and Mash.

Genesis 10:24 Arphaxad begot Salah *2282 B.C.*, and Salah begot Eber. *2252 B.C.*

Genesis 10:25 To Eber were born two sons: the name of one was Peleg *2218 B.C.* , for in his days the earth was divided; and his brother's name was Joktan .

Genesis 10:26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

Genesis 10:27 Hadoram, Uzal, Diklah,

Genesis 10:28 Obal, Abimael, Sheba,

Genesis 10:29 Ophir, Havilah, and Jobab. All these were the sons of Joktan.

Genesis 10:30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.

Genesis 10:31 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

Genesis 10:32 These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.

God disperses the people into language groups

Genesis 11:1 Now the whole earth had one language and one speech.

Genesis 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

Genesis 11:3 Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar.

Genesis 11:4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."

Genesis 11:5 But the LORD came down to see the city and the tower which the sons of men had built.

Genesis 11:6 And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.

Genesis 11:7 "Come, let Us go down and there confuse their language, that they may not understand one another's speech."

Genesis 11:8 So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city.

Josephus in Antiquities Of The Jews Book 1 Chapter 4: 3 {"3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.")"}

The ancient Book of Jubilees gives us the hight and measurements of it and states {"And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, ... and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar." For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let usascend thereby into heaven." And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years were they

building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment." And the Lord descended, and we descended with Him to see the city and the tower which the children ofmen had built. And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation. And the Lord sent a mighty wind]against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."] In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar"}

So according to the book of Jubilee it was 8149.5 feet and 6 inches in height. Many scholars have taken it to be some kind Ziggurat.

Genesis 11:9 Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth. *2208 B.C.*

Genesis 11:10 This is the genealogy of Shem: Shem was 100 years old, and begot Arphaxad 2 years after the flood.

Septuagint states {"Now these are the generations of Sem. Sem was an 100 years old when he begot Arphaxad the 2nd year after the flood."}

Samaritain Pentateuch adds {"These are the generations of Shem: Shem was an 100 years old, and begat Arphaxad 2 years after the flood: "}

Genesis 11:11 After he begot Arphaxad, Shem lived 500 years, and begot sons and daughters.

Septuagint states {"And Sem lived after he begot Arphaxad five hundred years and begot sons and daughters, and died."}

Samaritain Pentateuch adds {"And they were all days of Shem were six hundred years and he died"}

Genesis 11:12 Arphaxad lived 35 years, and begot Salah.

Septuagint states {"And Arphaxad lived a 135 years and begot Kainan."}

Samaritain Pentateuch states {"And Arphaxad lived 135 years, and begat Salah:"}

Genesis 11:13 After he begot Salah, Arphaxad lived 403 years, and begot sons and daughters.

Samaritain Pentateuch states {"And Arphaxad lived after he begat Salah 303 years, and begat sons and daughters. And they were all days of Arphaxad 438 years and he died."}

Septuagint states {"And Arphaxad lived after he begot Kainan 400 years and begot sons and daughters, and died. And Kainan lived a 130 years and begot Sala; and Kainan lived after he begot Sala 330 years and begot sons and daughters, and died."}

Genesis 11:14 Salah lived 30 years, and begot Eber.

Septuagint states {"And Sala lived a 130 years and begot Eber;"}

Samaritain Pentateuch states {"And lived Salah 130 years, and begat Eber: "}

Genesis 11:15 After he begot Eber, Salah lived 403 years, and begot sons and daughters.

Samaritain Pentateuch states {"And Salah lived after he begat Eber 303 years, and begat sons and daughters. And they were all days of Salah 433 years, and he died "}

Septuagint states {"and Sala lived after he begot Eber 330 years and begot sons and daughters, and died."}

Genesis 11:16 Eber lived 34 years, and begot Peleg.

Septuagint states {"And Eber lived a 134 years and begot Phaleg;"}

Samaritain Pentateuch states {" And Eber lived 134 years, and begat Peleg: "}

Genesis 11:17 After he begot Peleg, Eber lived 430 years, and begot sons and daughters.

*Samaritain Pentateuch states {"*And Eber lived after he begat Peleg 270 years, and begat sons and daughters. And they were all days of Eber 404 years, and he died. *"}*

Septuagint states {"and Eber lived after he begot Phaleg two hundred and seventy years and begot sons and daughters, and died."}

Genesis 11:18 Peleg lived 30 years, and begot Reu. *2188 B.C*

Septuagint states {"And Phaleg lived a 130 years and begot Ragau;"}

Samaritain Pentateuch states {"And Peleg lived 130 years, and begat Reu: "}

Genesis 11:19 After he begot Reu, Peleg lived 209 years, and begot sons and daughters.

*Septuagint states {"*and Phaleg lived after he begot Ragau 209 years and begot sons and daughters, and died.*"}*

Samaritain Pentateuch states {"And Peleg lived after he begat Reu 109 years, and begat sons and daughters. And they were all days of Peleg 239 years, and he died. "}

Genesis 11:20 Reu lived 32 years, and begot Serug. *2156 B.C*

Septuagint states {"And Ragau lived a 132 years and begot Serouch;"}

Samaritain Pentateuch states {"And Reu lived 132 years, and begat Serug: "}

Genesis 11:21 After he begot Serug, Reu lived 207 years, and begot sons and daughters. *1949 B.C*

Septuagint states {"and Ragau lived after he begot Serouch 207 years and begot sons and daughters, and died."}

Samaritain Pentateuch states {"And Reu lived after he begat Serug 107 years, and begat sons and daughters. And they were all days of Reu 239 years, and he died. "}

Genesis 11:22 Serug lived 30 years, and begot Nahor. *2126 B.C*

Septuagint states {"And Serouch lived a 130 years and begot Nachor;"}

Samaritain Pentateuch states {"And Serug lived 130 years, and begat Nahor: "}

Genesis 11:23 After he begot Nahor, Serug lived 200 years, and begot sons and daughters. 1926 B.C

*Septuagint states {"*and Serouch lived after he begot Nachor 200 years and begot sons and daughters, and died.*"}*

Samaritain Pentateuch states {"And Serug lived after he begat Nahor 100 years, and begat sons and daughters. And they were all days of Serug 230 years, and he died"}

Genesis 11:24 Nahor lived 29 years, and begot Terah. *2097 B.C*

*Samaritain Pentateuch states {"*And Nahor lived 79 years, and begat Terah: *"}*

Septuagint states {"And Nachor lived a 179 years and begot Tharra"}

Genesis 11:25 After he begot Terah, Nahor lived 119 years, and begot sons and daughters.

Samaritain Pentateuch states {" And Nahor lived after he begat Terah an 69 years, and begat sons and daughters. And they were all days of Nahor 148 years, and he died"}

Septuagint states {" and Nachor lived after he begot Tharra a 125 years and begot sons and daughters, and died."}

The story of Abram

Genesis 11:26 Now Terah lived 70 years, and begot Abram, Nahor, and Haran.

Samaritain Pentateuch states {" And Terah lived 70 years, and begat Abram, Nahor, and Haran. "}

Septuagint states {"And Tharra lived 70 years and begot Abram and Nachor and Arran. "}

Genesis 11:27 This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot.

Genesis 11:28 And Haran died before his father Terah in his native land, in Ur of the Chaldeans.

Genesis 11:29 Then Abram and Nahor took wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah.

Genesis 11:30 But Sarai was barren; she had no child.

Genesis 11:31 And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. *1927 B.C*

Genesis 11:32 So the days of Terah were 205 years, and Terah died in Haran. *1892 B.C.*

*Samaritain Pentateuch states {"*And the days of Terah were 145 years: and Terah died in Haran. *"}*

Septuagint states {"And in the land of Charran, all the days of Tharra were 205 years. And Tharra died in Charran."}

God calls Abram

Genesis 12:1 Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.

God tells Abram to "Get out of your country, From your family, And from your father's house".... But he takes Lot his nephew with him. Genesis 12:5 which in the next chapter would cause conflict among family Lot and Abram. And because of this Abram and Lot would have to split ways. Genesis 13:2-12 But they could of been saved from that problem in the begining if he would of listen to the command of God and not follow it half heartedly. But either way God's command cause everything to work according to what was commanded as we see happen with the church in Acts 1:8, 8:1, 11:19-20.

Genesis 12:2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.

Genesis 12:3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."

This was the gospel (good news) preached beforehand to Abraham. Galatians 3:8

Philo On The Migration Of Abraham {"I. (1) And the Lord said to Abraham, "Depart from thy land, and from thy kindred, and from thy father's house to a land which I will show thee; and I will make thee into a great nation. And I will bless thee, and I will magnify thy name, and thou shalt be blessed. And I will bless them that bless thee, and I will curse them that curse thee; and in thy name shall all the nations of the earth be Blessed."{1 }{ge 12:1. } (2) God, wishing to purify the soul of man, first of all gives it an impulse towards complete salvation, namely, a change of abode, so as to quit the three regions of the body, the outward sense and speech according to utterance; for his country is the emblem of the body, and his kindred are the symbol of the outward sense, and his father's house of speech. Why so? (3) Because the body derives its composition from the earth, and is again dissolved into earth; and Moses is a witness of this when he says, "Dust thou art, and unto dust shalt thou Return."{2 }{ge 3:19. } For he says, that man was compounded by God fashioning a lump of clay into the form of a man; and it follows of necessity that, a composite being, when dissolved, must be dissolved into its component parts. But the outward sense in nearly connected with and akin to the mind, the irrational part to the rational, since they are both parts of one soul; but speech is the abode of the father, because our father is the mind, which implants in each of its parts its own powers, and distributes its energies among them, undertaking the care and superintendence of them all; and the abode in which it dwells is speech, a dwelling separated from the rest of the house; for as the hearth is the abode of

a man, so is speech of the mind: (4) at all events, it displays itself, and all the notions which it conceives, arranging them and setting them in order in speech, as if in a house. And you must not wonder that Moses has called speech in man the abode of the mind, for he also says, that the mind or the universe, that is to say, God, has for his abode his own word. (5) And the practiser of virtue, Jacob, seizing on this apprehension, confesses in express words that, "This is no other than the house of God,"{3 }{ge 28:17. } an expression equivalent to, The house of God is not this thing, or anything which can be made the subject of ocular demonstration, or, in short, anything which comes under the province of the outward senses, but is invisible, destitute of all specific form, only to be comprehended by the soul as soul. (6) What, then, can it be except the Word, which is more ancient than all the things which were the objects of creation, and by means of which it is the Ruler of the universe, taking hold of it as a rudder, governs all things. And when he was fashioning the world, he used this as his instrument for the blameless argument of all the things which he was completing. "}

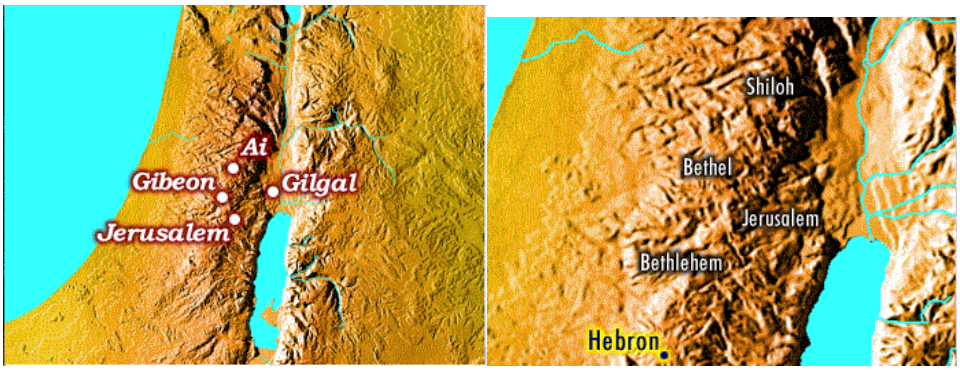
Genesis 12:4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was 75 years old when he departed from Haran.

Genesis 12:5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

Genesis 12:6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.

Genesis 12:7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

Genesis 12:8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.



Genesis 12:9 So Abram journeyed, going on still toward the South.

Abram plans deception in Egypt

Genesis 12:10 Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. *1891 B.C But I date it 1944 B.C.*

Josephus in Antiquities Of The Jews Book 1 Chapter 8{"1. NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife's great beauty, he contrived this device : - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife's beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before."}

Genesis 12:11 And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you are a woman of beautiful countenance.

Genesis 12:12 "Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live.

Genesis 12:13 "Please say you are my sister, that it may be well with me for your sake, and that I may live because of you."

This is a bad habit which Abram will continue to do till the birth of Issac which will not just cause Pharaoh king of Egypt grief in this chapter verse 17 but Abimelech king of Gerar in chapter 20:17-18 and even his son Issac was to fall into this very habit. Genesis 26:6-7

Genesis 12:14 So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.

Genesis 12:15 The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house.

Genesis 12:16 He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

Genesis 12:17 But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

Genesis 12:18 And Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?

Genesis 12:19 "Why did you say, 'She is my sister'? I might have taken her as my wife. Now therefore, here is your wife; take her and go your way."

Genesis 12:20 So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had.

Abram separates from Lot

Genesis 13:1 Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South.

Genesis 13:2 Abram was very rich in livestock, in silver, and in gold.

Genesis 13:3 And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

Genesis 13:4 to the place of the altar which he had made there at first. And there Abram called on the name of the LORD.

Genesis 13:5 Lot also, who went with Abram, had flocks and herds and tents.

Genesis 13:6 Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together.

Genesis 13:7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land.

Josephus in Antiquities Of The Jews Book 1 Chapter 8 {"3. As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter."}

Genesis 13:8 So Abram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.

Genesis 13:9 "Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left."

Genesis 13:10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar.

Genesis 13:11 Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. *1889 B.C but I date it 1942 B.C.*

Genesis 13:12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom.

Genesis 13:13 But the men of Sodom were exceedingly wicked and sinful against the LORD.

Genesis 13:14 And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are-northward, southward, eastward, and westward;

Genesis 13:15 "for all the land which you see I give to you and your descendants forever.

Genesis 13:16 "And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

Genesis 13:17 "Arise, walk in the land through its length and its width, for I give it to you."

Genesis 13:18 Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.

Abram rescues Lot

Genesis 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,

Genesis 14:2 that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

the king of Bela (that is, Zoar)....*this city was spared at Lot's request see Genesis 19:15-22*

Genesis 14:3 All these joined together in the Valley of Siddim (that is, the Salt Sea).

Genesis 14:4 12 years they served Chedorlaomer, and in the 13th year they rebelled.

Genesis 14:5 In the 14th year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim,

Genesis 14:6 and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness.

Genesis 14:7 Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.

Genesis 14:8 And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim

Genesis 14:9 against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar-four kings against five.

Genesis 14:10 Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.

Salt formations and sulfur balls: The biblical narrative describes the area around Sodom and Gomorrah as being rich in "bitumen and salt." Genesis 14:3, 10 Geological surveys have revealed the presence of large salt formations, as well as sulfur balls, in the vicinity of the Dead Sea. These findings align with the biblical description of the region and provide further evidence for the existence of Sodom and Gomorrah.

Genesis 14:11 Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

Genesis 14:12 They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed.

Genesis 14:13 Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram.

Abram is called the Hebrew because he dwelt in Hebron see Genesis 13:18 but also because the word Hebrew means "one from beyond" which means he came from beyond the river Euphrates which was Ur of the Chaldees to enter Canaan see Genesis 11:28-31

Genesis 14:14 Now when Abram heard that his nephew (brother, brother in law) was taken captive, he armed his 318 trained servants who were born in his own house, and went in pursuit as far as Dan.

Lot was Abram nephew see verse 12 but was also believed to be the brother of Sarah according to Josphus in Antiquities of the Jews Book 1 Chapter 7 states {"Now Abram, having no son of his own, adopted Lot, his brother Haran's son, and his wife Sarai's brother; "} And why the Masoretic text might state brother for this verse although here I lean towards the Septuagint in putting the word nephew.

The name of Dan is mention as a touch up from a scribe in a later edition of the scroll of Genesis the country at that time would of been mentioned by a other a name probably called Laish see Judges 18:29 or some other name mention in Joshua 19:40-48 Where Joshua mentions the territory of Dan's inheritance

Genesis 14:15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus.

Melchizedek blesses Abram

Genesis 14:16 So he brought back all the goods, and also brought back his brother's son Lot and his goods, as well as the women and the people. *1884 B.C*

Genesis 14:17 And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.

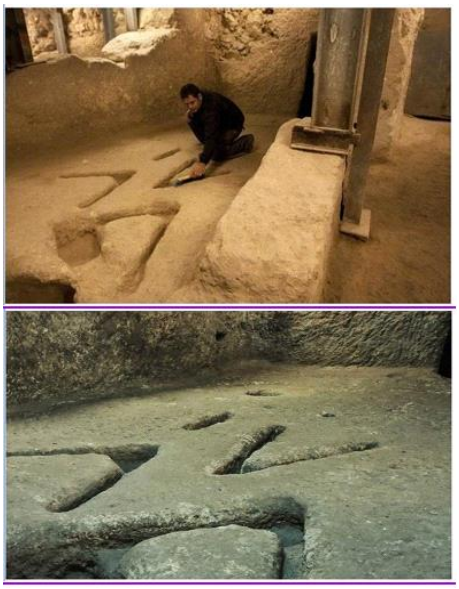
Genesis 14:18 Then Melchizedek king of Salem (king of peace, Jerusalem) brought out bread and wine; he was the priest of the Most High God (God Most High , El Elyown) .

Targum of Palestine states {"And Malka Zadika, who was Shem bar Noah, the king of Yerushalem, came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha. [JERUSALEM. And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.] And he blessed him, and said, Blessed be Abram of the Lord God Most High, who for the righteous possesseth the heavens and the earth. And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back."}

The Book of Hebrews has a very high view of Melchizedek to point of treating him as God see Hebrews 7:1-3 This view was also held by Essenes who wrote the Dead Sea Scrolls for example in The Heavenly Prince Melechizedek which is (II Q13) line 25 and it states {"....And your Elohim is Melechizedek , who will save them from the hands of Belial...."}

There was also some of the 1st century Jews who believe him to be Shem one of the sons of Noah. Rashi states {"AND MELCHIZEDEK — A Midrashic explanation is that he is identical with Shem, son of Noah (Nedarim 32b)."}

The Temple of Melchizedek , also known as Temple Zero was discovered in 2010 by Isreali archaeologist Eli Shukrun. The Temple is located in the City of David in Jerusalem , above the Gihon Spring.



Genesis 14:19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;

Genesis 14:20 And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.

Abraham gave tithing before the law of Moses but Abraham gave tithing only once and it was for a reason to show the Melchizedeck priesthood was greater, better and higher than that of the Levitical priesthood athough he doesn't say it but the author of Epistle of Hebrews is clear on that. Hebrews 7:1-28 ...."And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better.... "

Genesis 14:21 Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself."

Genesis 14:22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth,

Genesis 14:23 "that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich' -

Genesis 14:24 "except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

God's covenant with Abram

Genesis 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be

afraid, Abram. I am your shield, your exceedingly great reward."

Genesis 15:2 But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?"

Adonai YHWH-TheLord God

Genesis 15:3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"

Genesis 15:4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."

Genesis 15:5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

Genesis 15:6 And he believed in the LORD, and He accounted it to him for righteousness.

Genesis 15:7 Then He said to him, "I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

Genesis 15:8 And he said, "Lord GOD, how shall I know that I will inherit it?"

Genesis 15:9 So He said to him, "Bring Me a 3-year-old heifer, a 3-year-old female goat, a 3-year-old ram, a turtledove, and a young pigeon."

Genesis 15:10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

Genesis 15:11 And when the vultures came down on the carcasses, Abram drove them away.

Genesis 15:12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

Genesis 15:13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

These 430 years started at the time of Abraham because Egypt was in dominion of all the known world at the time. The book of Galatians tells us it did. Galatians 3:17-18

Genesis 15:14 "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

Genesis 15:15 "Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

Genesis 15:16 "But in the 4th generation they shall return here, for the iniquity of the Amorites is not yet complete."

Genesis 15:17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

Genesis 15:18 On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates-

Genesis 15:19 "the Kenites, the Kenezzites, the Kadmonites,

Genesis 15:20 "the Hittites, the Perizzites, the Rephaim,

Genesis 15:21 "the Amorites, the Canaanites, the Girgashites, and the Jebusites." *1883 B.C*

Theses lands was recieved by Israel in the time of King Solomon as the Lord had promised. 1 Kings 4:21, 2 Chronicles 9:26

Josephus Book 1 Chapter 10 {"3. And God commended his virtue, and said, you shall not however lose the rewards you has deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me?- for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; in so much that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this :- He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, anda turtle-dove, and a pigeon and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities."}

Birth of Ishmael through Hagar

Genesis 16:1 Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar.

Targum of Palestine states {"But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharaoh, whom he gave to him as a handmaid at the time that he received her, being struck by the word from before the Lord."}

Genesis 16:2 So Sarai said to Abram, "See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai.

Genesis 16:3 Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt 10 years in the land of Canaan.

What Sarah did with Hagar her slave woman in given her to her husband was very common in those days as we see from the ancient writtings below:

Laws # 144 & 146 of the Law Code of Hammurapi written around 1800 BC states {"When a free man married a priestess and that priestess gave a female slave to her husband and she then produce children , if that free man has

made up his mind to marry a lay priestess, they may not allow him , since he may not marry a lay priestess.

When a free man married a priestess and she gave a female slave to her husband and she has borne children, if latter that female slave has claimed equality with her mistress because she bore children , her mistress may not sell her , she may mark her with the slave mark and count her among the slaves . "}

A Personal Archive from Nuzi 14 or 15 century BC {"Gilimninu has been given to Shennima as wife. If Gilimninu bears children , Shennima shall not take another wife. But if Gilimninu does not bear , she shall take a slave -girl from Lullu region as a wife for Shennima. As for the concubine 's offering ,Gilimninu shall not send them alway "}

In Abraham taking Hagar as his wife he did so in disobedience to God for we see what God opinion was on the matter. Genesis 21:10-12, Galatians 4:30

Genesis 16:4 So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

Genesis 16:5 Then Sarai said to Abram, "My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me."

Genesis 16:6 So Abram said to Sarai, "Indeed your maid is in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence.

Genesis 16:7 Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

Genesis 16:8 And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai."

Genesis 16:9 The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand."

Genesis 16:10 Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude."

Genesis 16:11 And the Angel of the LORD said to her: "Behold, you are with child, And you shall bear a son. You shall call his name Ishmael, Because the LORD has heard your affliction.

Ishmael means "God will hear"

Genesis 16:12 He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."

Genesis 16:13 Then she called the name of the LORD who spoke to her, *El Roi - "God Who Sees Me* ; for she said, "I have also seen here Him who sees (looks after) me?"

El Roi - "God Who Sees Me "This name is mentioned in Gen_16:13 when Hagar, the mother of Ishmael, encounters God in the wilderness. It signifies God's omniscience and His ability to see and understand all things. Other verses

that emphasize God's ability to see include Psalms 33:13-15, Proverbs 15:3, and Hebrews 4:13.

Genesis 16:14 Therefore the well was called Beer Lahai Roi; observe, it is between Kadesh and Bered.

Beer Lahai Roi means well of the Living One seeing me" This well is west of Kadesh, south of Israel

Genesis 16:15 So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael.

Genesis 16:16 Abram was 86 years old when Hagar bore Ishmael to Abram. *1881 B.C , Ussher dates it 1910 B.C but I date it 1934 B.C*

Josephus Book 1 Chapter 10{"4. Now Abram dwelt near the oak called Ogyges,--the place belongs to Canaan, not far from the city of Hebron. But being uneasy at his wife's barrenness, he entreated God to grant that he might have male issue; and God required of him to beof good courage, and said that he would add to all the rest of the benefits that he had bestowed upon him, ever since he led him out of Mesopotamia, the gift of children. Accordingly Sarai, at God's command, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; and when this handmaid was with child, she triumphed, and ventured to affront Sarai, as if the dominion were to come to a son to beborn of her. But when Abram resigned her into the hand of Sarai, to punish her, she contrived to fly away, as not able to bear the instances of Sarai's severity to her; and she entreated God to have compassion on her. Now a Divine Angel met her, as she was going forward in the wilderness, and bid her return to her master and mistress, for if she would submit to that wise advice, she would live better here after; for that the reason of her being in such a miserable case was this, that she had been ungrateful and arrogant towards her mistress. He also told her, that if she disobeyed God, and went on still in her way, she should perish; but if she would return back, she should become the mother of a son who should reign over that country. These admonitions she obeyed, and returned to her master and mistress, and obtained forgiveness. A little while afterwards, she bare Ismael; which may be interpreted Heard of God, because God had heard his mother's prayer. The forementioned son was born to Abram when he was eighty-six years old:"}

Circumcision is the sign of the covenant

Genesis 17:1 When Abram was 99 years old, the LORD appeared to Abram and said to him, "I am

Almighty God; walk before Me and be blameless.

Almighty God in Hebrew is El Shaddai. This is the name he tells Moses he revealed himself to Abraham , Issac and Jacob. Exodus 6:3 And here in Genesis 17:1 we see a example of God revealing himself by that name to Abraham. Issac knew of this name for God which can be seen in his blessing toward Jacob. Genesis 28:1-3 And God revealed himself to Jacob with that name Genesis 35:11

Genesis 17:2 "And I will make My covenant between Me and you, and will multiply you exceedingly."

Genesis 17:3 Then Abram fell on his face, and God talked with him, saying:

Genesis 17:4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations.

Genesis 17:5 "No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. *1868 B.C*

Genesis 17:6 "I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.

Genesis 17:7 "And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.

Genesis 17:8 "Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

Genesis 17:9 And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations.

Genesis 17:10 "This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised;

Genesis 17:11 "and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

Genesis 17:12 "He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

Genesis 17:13 "He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

Genesis 17:14 "And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

Genesis 17:15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

Genesis 17:16 "And I will bless her and also give you a son by her; then I will bless her, and she shall be a

mother of nations; kings of peoples shall be from her."

Genesis 17:17 Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is 100 years old? And shall Sarah, who is 90 years old, bear a child?"

Sarah also laughs. Genesis 18:12, Abraham and Sarah had their doubts, If there is any doubt on this, see the next verse where Abraham says clearly may the promise be fullfilled in Ishmael. Abraham did not became a man of great faith over night but he grew in faith Romans 4:20 RSV "but he grew strong in his faith".

Genesis 17:18 And Abraham said to God, "Oh, that Ishmael might live before You!"

Genesis 17:19 Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.

Genesis 17:20 "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.

The name "Ishmael" means "God will hear" So in God saying "I have heard" he is using a word play on his name יִשְׁמָעֵאל (yish.ma.el) and the word שָׁמַע (sha.ma) which both words means to hear .

Genesis 17:21 "But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year."

Genesis 17:22 Then He finished talking with him, and God went up from Abraham.

Genesis 17:23 So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him.

Genesis 17:24 Abraham was 99 years old when he was circumcised in the flesh of his foreskin.

Genesis 17:25 And Ishmael his son was 13 years old when he was circumcised in the flesh of his foreskin.

Genesis 17:26 That very same day Abraham was circumcised, and his son Ishmael;

Genesis 17:27 and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

Josephus Book 1 Chapter 10 {"The forementioned son was born to Abram when he was 86 years old: but when he was 99 years old, God appeared to him, and promised him that he Should have a son by Sarai, and commanded that his name should be Isaac; and showed him, that from this son should spring great nations and kings, and that they should obtain all the land of Canaan by war, from Sidon to Egypt. But he charged him, in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the 8th day after they were born: the reason of which circumcision I will explain in another place. And Abram inquiring also concerning Ismael, whether he should live or not, God signified to him that he should live to be very old, and should be the father of great nations. Abram there fore gave thanks to God for

these blessings; and then he, and all his family, and his son Ismael, were circumcised immediately; the son being that day 13 years of age, and he 99 ."}

The Lord appears to Abram and promises a son

Genesis 18:1 Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

Genesis 18:2 So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,

Genesis 18:3 and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

Notice the Lord appeared. As what ? Three men, then we see he calls these 3 men "Lord". This was also the opinion of some of the early church Fathers for example St. Augustine ON THE HOLY TRINITY Book 3 chapter 11 states {"Can there be any one who will say that the Lord appeared to Moses by an angel, but to Abraham by Himself ? Let us not answer this question from Stephen, but from the book itself, whence Stephen took his narrative. For, pray, because it is written, "And the Lord God said unto Abraham;"and a little after, "And the Lord God appeared unto Abraham;" were these things, for this reason, not done by angels? Where as it is said in like manner in another place, "And the Lord appeared to him in the plains of Mamre, as he sat in the tent door in the heat of the day;" and yet it is added immediately, "And he lift up his eyes and looked, and, lo, three men stood by him:"of whom we have already spoken. For how will these people, who either will not rise from the words to the meaning, or easily throw themselves down from the meaning to the words,—how, I say, will they be able to explain that God was seen in three men, except they confess that they were angels, as that which follows also shows? Because it is not said an angel spoke or appeared to him, will they therefore venture to say that the vision and voice granted to Moses was wrought by an angel because it is so written, but that God appeared and spake in His own substance to Abraham because there is no mention made of an angel? "}

Genesis 18:4 "Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

Genesis 18:5 "And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

Genesis 18:6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes."

Genesis 18:7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it.

Genesis 18:8 So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

Genesis 18:9 Then they said to him, "Where is Sarah your wife?" So he said, "Here, in the tent."

Genesis 18:10 And He said, "I will certainly return to you according to the time of life , Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.)

Genesis 18:11 Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing.

Genesis 18:12 Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"

Genesis 18:13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?'

Genesis 18:14 "Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, Sarah shall have a son."

Genesis 18:15 But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

Sarah lied because as Abraham laughed, she did too. Genesis 17:17, 18:12

Genesis 18:16 Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

Genesis 18:17 And the LORD said, "Shall I hide from Abraham what I am doing,

God is talking to the other members of the Trinity here. Notice the conversation is not just in verse 17 it goes on to verse 19 where verse 19 God talks about himself like he is distance from himself and a other. Instead of saying "my way", he states "the way of the Lord" , then "that the Lord may bring to Abraham what he has spoken to him." God does not seek council from Angels or human. Isaiah 40:13 asks the question who does God takes advice from ? The answer is simple No one. Job 4:18 is clear on the fact that he doesn't need to ask angels for advise since he puts no trust in them but has charge them with folly.

Genesis 18:18 "since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Genesis 18:19 "For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him."

Genesis 18:20 And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,

Genesis 18:21 "I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

Genesis 18:22 Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD.

Genesis 18:23 And Abraham came near and said, "Would You also destroy the righteous with the wicked?

Genesis 18:24 "Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it?

Genesis 18:25 "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

Genesis 18:26 So the LORD said, "If I find in Sodom 50 righteous within the city, then I will spare all the place for their sakes."

Genesis 18:27 Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord:

Genesis 18:28 "Suppose there were 5 less than the 50 righteous; would You destroy all of the city for lack of 5?" So He said, "If I find there 45, I will not destroy it."

Genesis 18:29 And he spoke to Him yet again and said, "Suppose there should be 40 found there?" So He said, "I will not do it for the sake of 40."

Genesis 18:30 Then he said, "Let not the Lord be angry, and I will speak: Suppose 30 should be found there?" So He said, "I will not do it if I find 30 there."

Genesis 18:31 And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose 20 should be found there?" So He said, "I will not destroy it for the sake of 20."

Genesis 18:32 Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose 10 should be found there?" And He said, "I will not destroy it for the sake of 10."

Genesis 18:33 So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Josephus Book 1 Chapter 11{" ABOUT this time the Sodomites grew proud,on account of their riches and great wealth; they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

When God had thus resolvedc oncerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw 3 angels; and thinking them to be strangers, he rose up, and saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was with in, they said they would come again here after, and find her become a mother. Upon which the woman laughed, and said that it was impossible she should bear children, since she was 90 years of age, and her husband was a 100 . Then they concealed themselves no longer, but declared that they were angels of God; and that 1 of them was sent to inform them about the child, and 2 of the overthrow of Sodom.

When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and

entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but 10 such man among them, he would not punish any of them for their sins, Abraham held his peace. And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodnessof Abraham."}

Destruction of Sodom and Gomorrah

Genesis 19:1 Now the 2 angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

Gate of the city was as it where the court house or city hall of every city at that time , there they spoke on legal issues , and even sentence people for punishment there.Deuteronomy 16:18

Genesis 19:2 And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

Genesis 19:3 But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Clement 30-100 AD First Epistle of Clement to the Corinthians {" Chap. 11. Continuation. Lot. On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture. (Genesis 19:1-38; comp. 2Peter 2:6-9) For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves and become a sign to all succeeding generations. " }

Genesis 19:4 Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

Genesis 19:5 And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

The story of Sodom and Gomorrah has had a significant cultural and literary impact throughout history. It has been referenced and interpreted in various works of literature, art, and religious discourse. The concept of "sodomy" has its origins in the story and has been used to refer to sexual acts considered sinful Leviticus 18:22, Leviticus 20:13 or unnatural. Romans 1:26.

While there are some who would say that the sin of Sodom was pride and not helping those in need.Ezekiel 16:49 but when Ezekiel is read in context one can not overlook the words see in the next verse Ezekiel 16:50 " .....committed abomination before Me; therefore I took them away as I saw fit."Acts of Homosexulity is described as abomination in both Leviticus 18:22, Leviticus 20:13. In the church of Corinthian there was those who at one time commited acts of homosexaulity but they came to Christ and repented. 1 Corinthians 6:9-11 No mattter how deep you may be in sin , Jesus can help you repent and change.

Genesis 19:6 So Lot went out to them through the doorway, shut the door behind him,

Genesis 19:7 and said, "Please, my brethren, do not do so wickedly!

Genesis 19:8 "See now, I have 2 daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

Genesis 19:9 And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.

Lot was sitting in the gate of Sodom Genesis 19:1 which shows he was given some authority to judge. Mostlikely recieved it when Abraham saved the city in Genesis 14:14-17

Genesis 19:10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

Genesis 19:11 And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.

Genesis 19:12 Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city-take them out of this place!

Genesis 19:13 "For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

Genesis 19:14 So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law he seemed to be joking.

Genesis 19:15 When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."

Genesis 19:16 And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city.

Genesis 19:17 So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

Genesis 19:18 Then Lot said to them, "Please, no, my lords!

Genesis 19:19 "Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

Genesis 19:20 "See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live."

Genesis 19:21 And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.

Genesis 19:22 "Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.

Bela was its name but was changed to Zoar. Genesis 14:2 , Zoar means "insignificance", "little"

Genesis 19:23 The sun had risen upon the earth when Lot entered Zoar.

Genesis 19:24 Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. *Differant dates has been given for this event. James Ussher states 1897 B.C , Thomas Robinson states 1896 B.C, Merrill Unger states 2065 B.C, W.F. Albright states between 2300 and 1900 B.C, Bryant G. Wood states 2070 B.C, David E. Graves states 2000-1600 B.C, Dr. R.C. Wetzel dates it 1868 B.C and I date it 1921 B.C*

One potential site for Sodom is Tall el-Hammam, located in modern-day Jordan. Excavations at this site, led by archaeologist Dr. Steven Collins, have uncovered a large Bronze Age city with evidence of destruction by fire. The city was surrounded by a massive defensive wall and featured a well-planned layout, indicative of a thriving urban center. The destruction layer found at Tall el-Hammam aligns with the timeline of the biblical account of Sodom's destruction.

Genesis 19:25 So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

The Bible describes Sodom and Gomorrah as being part of a group of cities known as the "Cities of the Plain." Archaeological surveys have identified several ancient sites in the Dead Sea region that could potentially be part of this group, including Admah, Zeboiim, and Zoar. These sites show signs of occupation during the Bronze Age and evidence of destruction, further supporting the existence of a civilization in the area during the biblical timeframe.

Genesis 19:26 But his wife looked back behind him, and she became a pillar of salt.

We are told in the New Testament to remember Lot's wife as a example of not looking back at the things we leave behind. Luke 17:32 She was clearly told in Genesis 19:17 not to look back.

Genesis 19:27 And Abraham went early in the morning to the place where he had stood before the LORD.

Genesis 19:28 Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.

Genesis 19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

Genesis 19:30 Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were

with him; for he was afraid to dwell in Zoar. And he and his 2 daughters dwelt in a cave.

The place he was afraid to go and leave to because he said "lest some evil overtake me" , that is were he wrongly went . Genesis 19:19 How sad it is that we do not follow our own advise at times .

Genesis 19:31 Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth.

Genesis 19:32 "Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."

Genesis 19:33 So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

Genesis 19:34 It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father."

Genesis 19:35 Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

Genesis 19:36 Thus both the daughters of Lot were with child by their father.

Genesis 19:37 The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day.

Moab means "of his father"

Genesis 19:38 And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day.

Ben-Ammi means "son of my people"

Josephus Book 1 Chapter 11 {""Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of thefuture destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day. Now he and his daughters fled to

a certain small place, encompassed with the fire, and settled in it: it is to this day called Zoar, for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

But his daughters, thinking that all mankind were destroyed, approached to their father, though taking care not to be perceived. This they did, that human kind might not utterly fail: and they bare sons; theson of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites."}

Abraham deceives Abimelech

Genesis 20:1 And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar.

Genesis 20:2 Now Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah.

Genesis 20:3 But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

Genesis 20:4 But Abimelech had not come near her; and he said, "Lord, will You slay a righteous nation also?

Genesis 20:5 "Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother.' In the integrity of my heart and innocence of my hands I have done this."

Genesis 20:6 And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her.

Genesis 20:7 "Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."

This is the first mention of the word prophet in the Bible and it is seen in Abraham being one.

Genesis 20:8 So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very much afraid.

Genesis 20:9 And Abimelech called Abraham and said to him, "What have you done to us? How have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done."

Genesis 20:10 Then Abimelech said to Abraham, "What did you have in view, that you have done this thing?"

Genesis 20:11 And Abraham said, "Because I thought, surely the fear of God is not in this place; and they will kill me on account of my wife.

Genesis 20:12 "But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife.

Genesis 20:13 "And it came to pass, when God caused me to wander from my father's house, that I said to her, 'This is your kindness that you should do for me: in every place, wherever we go, say of me, "He is my brother."'"

Genesis 20:14 Then Abimelech took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him.

Genesis 20:15 And Abimelech said, "See, my land is before you; dwell where it pleases you."

Genesis 20:16 Then to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; indeed this vindicates you before all who are with you and before everybody." Thus she was rebuked.

Genesis 20:17 So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children;

Genesis 20:18 for the LORD had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

Josephus Book 1 Chapter 12 {"1. ABRAHAM now removed to Gerar of Palestine, leading Sarah along with him, under the notion of his sister, using the like dissimulation that he had used before, and thisout of fear: for he was afraid of Abimelech, the king of that country, who did alsohimself fall in love with Sarah, and was disposed to corrupt her; but he was restrained from satisfying his lust by a dangerous distemper which befell him from God. Now when hisphysicians despaired of curing him, he fell asleep, and saw a dream, warning him not to abuse the stranger's wife; and when he recovered, he told his friends that God had inflicted that disease upon him, by way of punishment, for hisinjury to the stranger; and in order to preserve the chastity of his wife, for that she did not accompany him as his sister, but as his legitimate wife; and that God had promised to be gracious to him for the time to come, if this person beonce secure of his wife's chastity. When he had said this, by the advice of his friends, he sent for Abraham, and bid him not to be concerned about his wife, or fear the corruption of her chastity; for that God took care of him, and that it was by his providence that he received his wife again, without her suffering any abuse. And he appealed to God, and to his wife's conscience; and said that he had not any inclination at first to enjoy her, if he had known she was his wife; but since, said he, thou leddest her about as thy sister, I was guilty of no offense. He also entreated him to be at peace with him, and to mak eGod propitious to him; and that if he thought fit to continue with him, he should have what he wanted in abundance; but that if he designed to go away, he should be honorably conducted, and have whatsoever supply hewanted when he came thither. Upon his saying this, Abraham told him that his pretense of kindred to his wife was no lie, because she was his brother's daughter; and that he did not think himself safe in his travels abroad, without this sort of dissimulation; and that he was not the cause of his distemper, but was only solicitous for his own safety: he said also, that he was ready to stay with him. Whereupon Abimelech assigned him land and money; and they coventanted to live together without guile, and took an oath at a certain well called Beersheba, which may be interpreted, The Well of the Oath: and so it is named by the people of the country unto this day."}

Birth of Isaac

Genesis 21:1 And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken.

Genesis 21:2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

at the set time *.... a year in time was the set time {"about this time next year , Sarah your wife shall have a son. " , "this time next year ,Sarah shall have a son."} Genesis 18:10-14*

Genesis 21:3 And Abraham called the name of his son which was born to him, whom Sarah bore to him Isaac. *1867 B.C*

יִצְחָק (yits.chaq) Isaac means "he laughs" For both Abraham and Sarah Laughed at the promise Genesis 17:17, 18:12

Genesis 21:4 Then Abraham circumcised his son Isaac when he was 8 days old, as God had commanded him.

That command was given in Genesis 17:12

Genesis 21:5 Now Abraham was 100 years old when his son Isaac was born to him.

Genesis 21:6 And Sarah said, "God has made me laugh, and all who hear will laugh with me."

Genesis 21:7 She also said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."

Ishmael and Hagar sent away

Genesis 21:8 So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.

Genesis 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing.

Genesis 21:10 Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac."

Genesis 21:11 And the matter was very displeasing in Abraham's sight because of his son.

Genesis 21:12 But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your slave woman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

Abraham loved Ishmael but he received a command from God to send him away as his wife told him. His heart most likely was crushed this was his first born son, he seen him grow to his teens, he also through time grew fond of his mother as we see in the verse below.

Genesis 21:11–12 And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your slave woman.....

TheBible states that what Sarah and God demanded of him was despleasing to him. He didn't enjoy it. But he obeyed. The Word for displeasing in Hebrew is רעTransliteration: râ'a' Phonetic: raw-ah' and it means

1. displeasing

2. to be sad

3. Shattering

4. To be broken to pieces

5. To see as evil

6. Or repulsive

For God to tell him don't feel this way means he was feeling in that matter about the situation. Before he had Issac we see him telling God let Ishmael live before you. But God is God and one can not change God's mind in what he determines to do. Or what he commands us to do.

Genesis 17:18 And Abraham said to God, "Oh, that Ishmael might live before You!"

God's word can at times be both sweet to the taste but bitter to the stomach. Sweet because God the creator of the universe is speaking to us but bitter in what he commands us to do and the suffering we will have to go through to get it done.

Revelation 10:10 Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.

Genesis 21:13 "Yet I will also make a nation of the son of the bondwoman, because he is your seed."

Genesis 21:14 So Abraham rose early in the morning, and took bread and a skin of water; and putting it on her shoulder, he gave it and the boy to Hagar, and sent her away. Then she departed and wandered in the Wilderness of Beersheba.

Genesis 21:15 And the water in the skin was used up, and she placed the boy under one of the shrubs.

Genesis 21:16 Then she went and sat down across from him at a distance of about a bowshot; for she said to herself, "Let me not see the death of the boy." So she sat opposite him, and lifted her voice and wept.

Genesis 21:17 And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is.

Genesis 21:18 "Arise, lift up the lad and hold him with your hand, for I will make him a great nation."

Genesis 21:19 Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink.

Genesis 21:20 So God was with the lad; and he grew and dwelt in the wilderness, and became an archer.

Genesis 21:21 He dwelt in the Wilderness of Paran; and his mother took a wife for him from the land of Egypt.

Treaty with Abimelech

Genesis 21:22 And it came to pass at that time that Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do.

Genesis 21:23 "Now therefore, swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt."

Genesis 21:24 And Abraham said, "I will swear."

Genesis 21:25 Then Abraham rebuked Abimelech because of a well of water which Abimelech's servants had seized.

Genesis 21:26 And Abimelech said, "I do not know who has done this thing; you did not tell me, nor had I heard of it until today."

Genesis 21:27 So Abraham took sheep and oxen and gave them to Abimelech, and the 2 of them made a covenant.

Genesis 21:28 And Abraham set 7 ewe lambs of the flock by themselves.

Genesis 21:29 Then Abimelech asked Abraham, "What is the meaning of these seven ewe lambs which you have set by themselves?"

Genesis 21:30 And he said, "You will take these 7 ewe lambs from my hand, that they may be my witness that I have dug this well."

Genesis 21:31 Therefore he called that place Beersheba, because the two of them swore an oath there.

Beersheba is a city at the south edge of Israel and it's name means "well of the sevenfold oath"

Genesis 21:32 Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the

commander of his army, and they returned to the land of the Philistines.

Genesis 21:33 Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God (El Olam).

El Olam Everlasting God: This name is mentioned in Genesis 21:33, where it refers to God as the Everlasting God. It signifies God's eternal nature and existence. Other verses that highlight God's everlasting nature include Psalms 90:2, Isaiah 40:28, and Revelation 1:8

Genesis 21:34 And Abraham stayed in the land of the Philistines many days.

Josephus Book 1 Chapter 12 {"Now in a little time Abraham had a son by Sarah, as God had foretold to him, whom he named Isaac, which signifies Laughter. And indeed they so called him, because Sarah laughed when God said that she should bear a son, she not expecting such a thing, as being past the age of child-bearing, for she was 90 years old, and Abraham a 100 ; so that this son was born to them both in the last year of each of those decimal numbers. And they circumcised him upon the 8th day and from that time the Jews continue the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the 13th year, because Ismael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that age; concerning whom I will presently give a particular account, with great exactness.

As for Sarah, she at first loved Ismael, who was born of her own handmaid Hagar, with an affection not inferior to that of her own son, for he was brought up in order to succeed in the government; but when she herself had borne Isaac, she was not willing that Ismael should be brought up with him, as being too old for him, and able to do him injuries when their father should be dead; she therefore persuaded Abraham to send him and his mother to some distant country. Now, at the first, he did not agree to what Sarah was so zealous for, and thought it an instance of the greatest barbarity, to send away a young child and a woman unprovided of necessaries; but at length he agreed to it, because God was pleased with what Sarah had determined: so he delivered Ismael to his mother, as not yet able to go by himself; and commanded her to take a bottle of water, and a loaf of bread, and soto depart, and to take Necessity for her guide. But as soon asher necessary provisions failed, she found herself in an evil case; and when the water was almost spent, she laid the young child, who was ready to expire, under a fig-tree, and went on further, that so he might die while she was absent. But a Divine Angel came to her, and told her of a fountain hard by, and bid her take care, and bring up the child, because she should be very happy by the preservation of Ismael. She then took courage, upon the prospect of what was promised her, and, meeting with some shepherds, by their care she got clear of the distresses she had been in.

When the lad was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their ownvirtue, and because of the dignity of Abraham their father."}

God tests Abraham to sacrifice Isaac

Genesis 22:1 Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." *1829 B.C*

Genesis 22:2 Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

Issac is a type or for shallow of Christ Jesus. Issac wasn't a little boy like we see in movies or in cartoon but a grown man. According to Jewish tradition Issac was 30 years old when he was about to be sacrifice. And Josephus states 25 .

Antiquities.1.13.2 {"Now they had brought with them everything necessary for a sacrifice excepting the animal that was to be offered only. Now Isaac was twenty-five years old."}

Genesis 22:3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.

Genesis 22:4 Then on the 3rd day Abraham lifted his eyes and saw the place afar off.

Genesis 22:5 And Abraham said to his young men, "Stay here with the donkey; the lad and I will go over there , worship, and then we will come back to you."

Abraham believed that if he would of killed his son, God would raise his son, Isaac up from the dead. Hebrews 11:17-19

Rashi comment on thisand states (ונשובה" AND WE WILL COME BACK—He prophesied that they would both return (Midrash Tanchuma, Vayera 22).("

Genesis 22:6 So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together.

Genesis 22:7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?"

Rashi's Commentary on the Tanakh Translated by M. Rosenbaum and A.M. Silbermann states {" ("Others say that it means"after the words of Ishmael" who boasted to Isaac that he had been circumcised when he was thirteen years old without resisting. Isaac replied to him, "You think to intimidate me by mentioning the loss of one part of the body! If the Holy One, blessed be He, were to tell me, "Sacrifice yourself to Me"I would not refuse"(Sanhedrin 89b).{"

Genesis 22:8 And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

Genesis 22:9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

Genesis 22:10 And Abraham stretched out his hand and took the knife to slay his son.

Genesis 22:11 But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."

Genesis 22:12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

Genesis 22:13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

Genesis 22:14 And Abraham called the name of the place, YHWH-Jireh (The LORD Will Provide) ; as it is said to this day, "In the Mount of The LORD it shall be provided."

YHWH-Jireh means The Lord Will Provide

Genesis 22:15 Then the Angel of the LORD called to Abraham a 2nd time out of heaven,

Genesis 22:16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son -

Genesis 22:17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

Genesis 22:18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

your seed.... ***"****God does not say Abraham, In your seeds," meaning many, but he speaks to him of one, "In your Seed," this seed is Jesus Christ" Galatians 3:16*

Because of one's person obedience someone else is blessed , this is seen not just here but all through the Old Testament and is completely fullfilled in Jesus for his church. Genesis 26:4-5 , 1 Kings 15:4-5,

Genesis 22:19 So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

Descendants of Nahor

Genesis 22:20 Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor:

Genesis 22:21 "Huz his firstborn, Buz his brother, Kemuel the father of Aram,

Genesis 22:22 "Chesed, Hazo, Pildash, Jidlaph, and Bethuel."

Genesis 22:23 And Bethuel begot Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

Genesis 22:24 His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Death of Sarah

Genesis 23:1 Sarah lived up to 127 years; these were the years of the life of Sarah.

Sarah is the only woman in the Old Testament that her age is mentioned when she died

Josephus Antiques of the Jews Book 1 Chapter 14 {"NOW Sarah died a little while after, having lived one hundred and twenty-seven years. They buried her in Hebron; the Canaanites publicly allowing them a burying-place; which piece of ground Abraham bought for four hundred shekels, of Ephron, an inhabitant of Hebron. And both Abraham and his descendants built themselves sepulchers in that place."}

Genesis 23:2 So Sarah died in Kirjath Arba (that is, Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

Genesis 23:3 Then Abraham stood up from before his dead, and spoke to the sons of Heth, saying,

Genesis 23:4 "I am a foreigner and a visitor among you. Give me property for a burial place among you, that I may bury my dead out of my sight."

Genesis 23:5 And the sons of Heth answered Abraham, saying to him,

Genesis 23:6 "Hear us, my lord: You are a mighty prince among us; bury your dead in the choicest of our burial places. None of us will withhold from you his burial place, that you may bury your dead."

Genesis 23:7 Then Abraham stood up and bowed himself to the people of the land, the sons of Heth.

Genesis 23:8 And he spoke with them, saying, "If it is your wish that I bury my dead out of my sight, hear me, and meet with Ephron the son of Zohar for me,

Genesis 23:9 "that he may give me the cave of Machpelah which he has, which is at the end of his field. Let him give it to me at the full price, as property for a burial place among you."

Genesis 23:10 Now Ephron dwelt among the sons of Heth; and Ephron the Hittite answered Abraham in the presence of the sons of Heth, all who entered at the gate of his city, saying,

Genesis 23:11 "No, my lord, hear me: I give you the field and the cave that is in it; I give it to you in the presence of the sons of my people. I give it to you. Bury your dead!"

Genesis 23:12 Then Abraham bowed himself down before the people of the land;

Genesis 23:13 and he spoke to Ephron in the hearing of the people of the land, saying, "If you will give it, please hear me. I will give you money for the field; take it from me and I will bury my dead there."

Genesis 23:14 And Ephron answered Abraham, saying to him,

Genesis 23:15 "My lord, listen to me; the land is worth 400 shekels of silver. What is that between you and me? So bury your dead."

Genesis 23:16 And Abraham listened to Ephron; and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.

Genesis 23:17 So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding

borders, were deeded

Genesis 23:18 to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

Genesis 23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that is, Hebron) in the land of Canaan.

Genesis 23:20 So the field and the cave that is in it were deeded to Abraham by the sons of Heth as property for a burial place.

Isaac's marriage arranged with Rebekah

This whole chapter of Genesis 24 can be seen as a typology of Christ and his bride. God the Father who sents the Holy Spirit to find Christ Jesus a bride which is the Church. These things is important to bear in mind when reading and in comparison with the New Testament

A) Abraham as a type of God the Father

B) Issac as a type of God the Son

C) The Servant as a type of the Holy Spirit

D) Rebbeca as a type of the church

Genesis 24:1 Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things. *1827 B.C , but I would date it 1880 B.C*

Genesis 24:2 So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh,

Eliezer of Damascus is the servant which is here refer to. Genesis 15:2

Rashi states {" the elder of his house: Since [the word ירכו] is in the construct state, it is vowelized ירכו.under my thigh: (Shev. 38) Since one who swears must take with his hand an article related to a mitzvah such as a Torah scroll or Tefillin, and circumcision was his first mitzvah, and he had fulfilled it with pain, it was dear to him; so he took it."}

Genesis 24:3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;

Genesis 24:4 "but you shall go to my country and to my family, and take a wife for my son Isaac."

Genesis 24:5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?"

Genesis 24:6 But Abraham said to him, "Beware that you do not take my son back there.

Genesis 24:7 "The LORD God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there.

Genesis 24:8 "And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there."

Genesis 24:9 So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Genesis 24:10 Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor.

Genesis 24:11 And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water.

Genesis 24:12 Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.

Genesis 24:13 "Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water.

Genesis 24:14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink' -let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."

Genesis 24:15 And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.

This reminds us of the promise God states he will do for his servants that before they even prayed the full prayer their prayers will be answered. Isaiah 65:24

Genesis 24:16 Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.

Genesis 24:17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."

Genesis 24:18 So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.

Genesis 24:19 And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."

Genesis 24:20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels.

Genesis 24:21 And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.

Genesis 24:22 So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold,

Genesis 24:23 and said, "Whose daughter are you? Tell me, please, is there room in your father's house for us to lodge?"

Genesis 24:24 So she said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor."

Genesis 24:25 Moreover she said to him, "We have both straw and feed enough, and room to lodge."

Genesis 24:26 Then the man bowed down his head and worshiped the LORD.

Genesis 24:27 And he said, "Blessed be the LORD God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the LORD led me to the house of my master's brethren."

Genesis 24:28 So the young woman ran and told her mother's household these things.

Genesis 24:29 Now Rebekah had a brother whose name was Laban, and Laban ran out to the man by the well.

Genesis 24:30 So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.

Genesis 24:31 And he said, "Come in, O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels."

Genesis 24:32 Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who were with him.

Genesis 24:33 Food was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on."

Genesis 24:34 So he said, "I am Abraham's servant.

Genesis 24:35 "The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.

Genesis 24:36 "And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.

Genesis 24:37 "Now my master made me swear, saying, 'You shall not take a wife for my son from the

daughters of the Canaanites, in whose land I dwell;

Genesis 24:38 'but you shall go to my father's house and to my family, and take a wife for my son.'

Genesis 24:39 "And I said to my master, 'Perhaps the woman will not follow me.'

Genesis 24:40 "But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.

Genesis 24:41 'You will be clear from this oath when you arrive among my family; for if they will not give her to you, then you will be released from my oath.'

Genesis 24:42 "And this day I came to the well and said, 'O LORD God of my master Abraham, if You will now prosper the way in which I go,

Genesis 24:43 'behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink,"

Genesis 24:44 'and she says to me, "Drink, and I will draw for your camels also," -let her be the woman whom the LORD has appointed for my master's son.'

Genesis 24:45 "But before I had finished speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew water. And I said to her, 'Please let me drink.'

Genesis 24:46 "And she made haste and let her pitcher down from her shoulder, and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also.

Genesis 24:47 "Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the nose ring on her nose and the bracelets on her wrists.

Genesis 24:48 "And I bowed my head and worshiped the LORD, and blessed the LORD God of my master Abraham, who had led me in the way of truth to take the daughter of my master's brother for his son.

Genesis 24:49 "Now if you will deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."

Genesis 24:50 Then Laban and Bethuel answered and said, "The thing comes from the LORD; we cannot speak to you either bad or good.

Genesis 24:51 "Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken."

Genesis 24:52 And it came to pass, when Abraham's servant heard their words, that he worshiped the LORD, bowing himself to the earth.

Genesis 24:53 Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.

Genesis 24:54 And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master."

Genesis 24:55 But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."

Genesis 24:56 And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master."

Genesis 24:57 So they said, "We will call the young woman and ask her personally."

Genesis 24:58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

Genesis 24:59 So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men.

Genesis 24:60 And they blessed Rebekah and said to her: "Our sister, may you become The mother of thousands of ten thousands; And may your descendants possess The gates of those who hate them."

Genesis 24:61 Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.

Genesis 24:62 Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.

Genesis 24:63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.

Genesis 24:64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;

Genesis 24:65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.

Genesis 24:66 And the servant told Isaac all the things that he had done.

Genesis 24:67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Abraham marries Keturah

Genesis 25:1 Abraham again took a wife, and her name was Keturah. *1827 B.C , but I would date it 1880 B.C*

Rashi states {" Keturah: (Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (תרטק), and because she tied (הרטק, the Aramaic for''tied'') her opening, for she was not intimate with any man from the day she separated from Abraham. "

Genesis 25:2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Genesis 25:3 Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.

Genesis 25:4 And the sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah.

Genesis 25:5 And Abraham gave all that he had to Isaac.

Genesis 25:6 But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Death of Abraham

Genesis 25:7 This is the sum of the years of Abraham's life which he lived: 175 years.

Genesis 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. *1792 B.C but I would date it 1845 B.C*

This Phrase {"gathered to his people."} It is only used in the first five books of Moses is only refer to the male but one can also think that female would bethe same which describes the after life as a family reunion , a gathering with those from our pass. Genesis 25:18, 17, 35:29, 49:33, Numbers 20:24, 26, 31:2, Deuteromony 32:50.

Genesis 25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite,

Ishmael and Issac relationship got better for we see them both burying Abraham. And we see Abraham grand son Esau took a wife from among the daughters of Ishmael. Genesis 28:9

Genesis 25:10 the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.

Genesis 25:11 And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.

Descendants of Ishmael

Genesis 25:12 Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

Genesis 25:13 And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,

Genesis 25:14 Mishma, Dumah, Massa,

Genesis 25:15 Hadar, Tema, Jetur, Naphish, and Kedemah.

Genesis 25:16 These were the sons of Ishmael and these were their names, by their towns and their

settlements, twelve princes according to their nations.

Genesis 25:17 These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. *1744 B.C James Ussher has a differant date for the death of Ishmael which is 1773 B.C, I would date it to 1782 B.C*

Genesis 25:18 (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

Birth of Esau and Jacob

Genesis 25:19 This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac.

Genesis 25:20 Isaac was 40 years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.

It took Rebekah 20 years to conceive. Genesis 25:26

Genesis 25:21 Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.

Genesis 25:22 But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD.

Genesis 25:23 And the LORD said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger."

Genesis 25:24 So when her days were fulfilled for her to give birth, indeed there were twins in her womb.

Genesis 25:25 And the 1st came out red. He was like a hairy garment all over; so they called his name Esau.

The name Esau means "hairy"

Genesis 25:26 Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was 60 years old when she gave birth to them. *1807 B.C , I would date it to 1860 B.C*

The name Jacob means "heel holder" or "supplanter"

Looking at the dates we see Abraham was alive when Jacob and Esua was born till their teens which agrees with Hebrews 11:9

Esau sells his birthright to Jacob

Genesis 25:27 So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents.

Genesis 25:28 And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

Genesis 25:29 Now Jacob cooked a stew; and Esau came in from the field, and he was weary.

Genesis 25:30 And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.

Genesis 25:31 But Jacob said, "Sell me your birthright as of this day."

Genesis 25:32 And Esau said, "Look, I am about to die; so what is this birthright to me?"

Genesis 25:33 Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. *1775 B.C, , I would date it to 1828 B.C*

Genesis 25:34 And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

Josephus Antiques of the Jews Book 1 Chapter 15 {"ABRAHAM after this married Keturah, by whom six sons were born to him, men of courage, and of sagacious minds: Zambran, and Jazar, and Madan, and Madian, and Josabak, and Sous. Now the sons of Sous were Sabathan and Dadan. The sons of Dadan were Latusim, and Assur, and Luom. The sons of Madiau were Ephas, and Ophren, and Anoch, and Ebidas, and Eldas. Now, for all these sons and grandsons, Abraham contrived to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea. It is related of this Ophren, that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it (from his name) Africa. And indeed Alexander Polyhistor gives his attestation to what I here say; who speaks thus: "Cleodemus the prophet, who was also called Malchus, who wrote a History of the Jews, in agreement with the History of Moses, their legislator, relates, that there were many sons born to Abraham by Keturah: nay, he names three of them, Apher, and Surim, and Japhran. That from Surim was the land of Assyria denominated; and that from the other two (Apher and Japbran) the country of Africa took its name, because these men were auxiliaries to Hercules, when he fought against Libya and Antaeus; and that Hercules married Aphra's daughter, and of her he begat a son, Diodorus; and that Sophon was his son, from whom that barbarous people called Sophacians were denominated.""}

Josephus Antiques of the Jews Book 1 Chapter 17 {"A LITTLE whileafter this Abraham died. He was aman of in comparable virtue, and honored by God in a manner agreeable to his piety towards him. The whole time of his life was one hundred seventy and five years, and he was buried in Hebron, with his wife Sarah, by their sons Isaac and Ismael."}

God's covenant reaffirmed with Isaac

Genesis 26:1 There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar.

Genesis 26:2 Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you.

Genesis 26:3 "Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.

Genesis 26:4 "And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;

Genesis 26:5 "because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Isaac moves to Gerar and deceives Abimelech

Genesis 26:6 So Isaac dwelt in Gerar.

Genesis 26:7 And the men of the place asked about his wife. And he said, "She is my sister"; for he was afraid to say, "She is my wife," because he thought, "lest the men of the place kill me for Rebekah, because she is beautiful to behold."

Genesis 26:8 Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife.

Genesis 26:9 Then Abimelech called Isaac and said, "Quite obviously she is your wife; so how could you say, 'She is my sister'?" And Isaac said to him, "Because I said, 'Lest I die on account of her.'"

Genesis 26:10 And Abimelech said, "What is this you have done to us? One of the people might soon have lain with your wife, and you would have brought guilt on us."

Genesis 26:11 So Abimelech charged all his people, saying, "He who touches this man or his wife shall surely be put to death."

Genesis 26:12 Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him.

Genesis 26:13 The man began to prosper, and continued prospering until he became very prosperous;

Genesis 26:14 for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him.

Genesis 26:15 Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.

Genesis 26:16 And Abimelech said to Isaac, "Go away from us, for you are much mightier than we."

Genesis 26:17 Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there.

Genesis 26:18 And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.

Genesis 26:19 Also Isaac's servants dug in the valley, and found a well of running water there.

Genesis 26:20 But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they quarreled with him.

The name "Esek" means "contention"

Genesis 26:21 Then they dug another well, and they quarreled over that one also. So he called its name Sitnah.

The name "Sitnah" means " "strife""

Genesis 26:22 And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and we shall be fruitful in the land."

Genesis 26:23 Then he went up from there to Beersheba.

Genesis 26:24 And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake."

Genesis 26:25 So he built an altar there and called on the name of the LORD, and he pitched his tent there; and there Isaac's servants dug a well.

Genesis 26:26 Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army.

Genesis 26:27 And Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"

Genesis 26:28 But they said, "We have certainly seen that the LORD is with you. So we said, 'Let there now be an oath between us, between you and us; and let us make a covenant with you,

Genesis 26:29 'that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You are now the blessed of the LORD.'"

Genesis 26:30 So he made them a feast, and they ate and drank.

Genesis 26:31 Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace.

Genesis 26:32 It came to pass the same day that Isaac's servants came and told him about the well which they had dug, and said to him, "We have found water."

Genesis 26:33 So he called it Shebah. Therefore the name of the city is Beersheba to this day.

The name "Shebah" means "an oath". The name "Beersheba" means "well of the sevenfold oath" This city is at

the south edge of Israel.

Genesis 26:34 When Esau was 40 years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.

Elon the Hittite was he who sold the plot of land for Abraham to burry Sarah. Genesis 23:1-20

Genesis 26:35 And they were a grief of mind to Isaac and Rebekah.

Jacob deceives Isaac and flees

Genesis 27:1 Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, "My son." And he answered him, "Here I am."

Genesis 27:2 Then he said, "Behold now, I am old. I do not know the day of my death.

Genesis 27:3 "Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.

Genesis 27:4 "And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die."

Genesis 27:5 Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring it.

Genesis 27:6 So Rebekah spoke to Jacob her son, saying, "Indeed I heard your father speak to Esau your brother, saying,

Genesis 27:7 'Bring me game and make savory food for me, that I may eat it and bless you in the presence of the LORD before my death.'

Genesis 27:8 "Now therefore, my son, obey my voice according to what I command you.

Genesis 27:9 "Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves.

Genesis 27:10 "Then you shall take it to your father, that he may eat it, and that he may bless you before his death."

Genesis 27:11 And Jacob said to Rebekah his mother, "Look, Esau my brother is a hairy man, and I am a smooth-skinned man.

Genesis 27:12 "Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing."

Genesis 27:13 But his mother said to him, "Let your curse be on me, my son; only obey my voice, and go, get them for me."

Genesis 27:14 And he went and got them and brought them to his mother, and his mother made savory food, such as his father loved.

Genesis 27:15 Then Rebekah took the choice clothes of her elder son Esau, which were with her in the house, and put them on Jacob her younger son.

Genesis 27:16 And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.

Genesis 27:17 Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

Genesis 27:18 So he went to his father and said, "My father.' And he said, "Here I am. Who are you, my son?"

Genesis 27:19 Jacob said to his father, "I am Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me."

Genesis 27:20 But Isaac said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because the LORD your God brought it to me."

Genesis 27:21 Then Isaac said to Jacob, "Please come near, that I may feel you, my son, whether you are really my son Esau or not."

Genesis 27:22 So Jacob went near to Isaac his father, and he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau."

Genesis 27:23 And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

Genesis 27:24 Then he said, "Are you really my son Esau?" He said, "I am."

Genesis 27:25 He said, "Bring it near to me, and I will eat of my son's game, so that my soul may bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

Genesis 27:26 Then his father Isaac said to him, "Come near now and kiss me, my son."

Genesis 27:27 And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son Is like the smell of a field Which the LORD has blessed.

Genesis 27:28 Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.

Genesis 27:29 Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed be everyone who curses you, And blessed be those who bless you!"

Genesis 27:30 Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Genesis 27:31 He also had made savory food, and brought it to his father, and said to his father, "Let my father arise and eat of his son's game, that your soul may bless me."

Genesis 27:32 And his father Isaac said to him, "Who are you?" So he said, "I am your son, your firstborn, Esau."

Genesis 27:33 Then Isaac trembled exceedingly, and said, "Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him-and indeed he shall be blessed."

Genesis 27:34 When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me-me also, O my father!"

Genesis 27:35 But he said, "Your brother came with deceit and has taken away your blessing."

Genesis 27:36 And Esau said, "Is he not rightly named Jacob? For he has supplanted me these 2 times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"

Genesis 27:37 Then Isaac answered and said to Esau, "Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?"

Genesis 27:38 And Esau said to his father, "Have you only one blessing, my father? Bless me-me also, O my father!" And Esau lifted up his voice and wept.

Genesis 27:39 Then Isaac his father answered and said to him: "Behold, your dwelling shall be of the fatness of the earth, And of the dew of heaven from above.

Genesis 27:40 By your sword you shall live, And you shall serve your brother; And it shall come to pass, when you become restless, That you shall break his yoke from your neck."

Genesis 27:41 So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, "The days of mourning for my father are at hand; then I will kill my brother Jacob."

Clement 30-100 AD First Epistle of Clement to the Corinthians chapter 4 { Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. "}

Genesis 27:42 And the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son, and said to him, "Surely your brother Esau comforts himself concerning you by intending to kill you.

Genesis 27:43 "Now therefore, my son, obey my voice: arise, flee to my brother Laban in Haran.

Genesis 27:44 "And stay with him a few days, until your brother's fury turns away,

Genesis 27:45 "until your brother's anger turns away from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?"

be bereaved also of you both in one day..... *If Esau kills Jacob his brother , Rebekah would be force to have Esau killed and in so doing would loose both of her children in one day. See 2 Samuel 14:6-7, Numbers 35:16-19, Deuteronomy 19:12*

Genesis 27:46 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me?"

the daughters of Heth.... *A other name for the daughters of Canaan. Genesis 28:1, Heth was the son of Canaan. Genesis 10:15*

Genesis 28:1 Then Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan.

Genesis 28:2 "Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother.

Genesis 28:3 "May God Almighty bless you, And make you fruitful and multiply you, That you may be an assembly of peoples;

Genesis 28:4 And give you the blessing of Abraham, To you and your descendants with you, That you may inherit the land In which you are a stranger, Which God gave to Abraham."

Genesis 28:5 So Isaac sent Jacob away, and he went to Padan Aram, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

Genesis 28:6 Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take himself a wife from there, and that as he blessed him he gave him a charge, saying, "You shall not take a wife from the daughters of Canaan,"

Genesis 28:7 and that Jacob had obeyed his father and his mother and had gone to Padan Aram. *1730 B.C. , James Ussher also has a differant date for this trip which is 1759 B.C , I would date it to 1783 B.C*

Genesis 28:8 Also Esau saw that the daughters of Canaan did not please his father Isaac.

Genesis 28:9 So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had.

Ishmael dies in the year 1744 B.C according to Dr. R.C. Wetzel or 1773 B.C according to James Ussher . so I believe Dr. R.C. Wetzel and Ussher timeline is wrong here. And it appears that Jacob going to Padan Aram to get a wife was around the same date as Esau going to Ishmael to take one of his daugthers. So Ishmael must of been alive. So I would date Ishmael death at least a year after he had ment with Esua in 1782 although he could of have died the same year.

Jacob dreams of ladder to heaven

Genesis 28:10 Now Jacob went out from Beersheba and went toward Haran.

Genesis 28:11 So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

Genesis 28:12 Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

This ladder is a metaphor, symbol , shadow of Jesus. John 1:51

Genesis 28:13 And behold, the LORD stood above it and said: "I am the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants.

Genesis 28:14 "Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.

Genesis 28:15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you."

Genesis 28:16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."

Genesis 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven!"

Genesis 28:18 Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it.

Genesis 28:19 And he called the name of that place Bethel; but the name of that city had been Luz previously.

Bethel means "house of God", Luz means "almond tree"

Genesis 28:20 Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

Genesis 28:21 "so that I come back to my father's house in peace, then the LORD shall be my God.

Genesis 28:22 "And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a 10th to You."

Jacob promise to give a tithing and there is no doubt that he did although the scripture does tell us the moment he did. The moment he did was most certain in when he return to Bethel and built a altar there .Genesis 35:1-7 But it was a voluntery tithe and only once to keep a promise he made not because it was commanded of him. He said if God was to protect him , feed , clothed him and bring him back with no harm that he was to do it .

Jacob labors seven years for Rachel twice

Genesis 29:1 So Jacob went on his journey and came to the land of the people of the East.

Genesis 29:2 And he looked, and saw a well in the field; and behold, there were three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone was on the well's mouth.

Genesis 29:3 Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

Genesis 29:4 And Jacob said to them, "My brethren, where are you from?" And they said, "We are from Haran."

Genesis 29:5 Then he said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."

Genesis 29:6 So he said to them, "Is he well?" And they said, "He is well. And look, his daughter Rachel is coming with the sheep."

Genesis 29:7 Then he said, "Look, it is still high day; it is not time for the cattle to be gathered together. Water the sheep, and go and feed them."

Genesis 29:8 But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."

Genesis 29:9 Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.

Only one woman is mention being a shepherdess by name . And that was Rachel. And she was a shepherdess of sheep and not men as some women pastors like to claim. Moses wife and sister in laws was also shepherdess but the title is not given to them but implied.Exodus 2:16-19

Genesis 29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

Genesis 29:11 Then Jacob kissed Rachel, and lifted up his voice and wept.

Genesis 29:12 And Jacob told Rachel that he was her father's relative and that he was Rebekah's son. So she ran and told her father.

Genesis 29:13 Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things.

Genesis 29:14 And Laban said to him, "Surely you are my bone and my flesh." And he stayed with him for a month.

Genesis 29:15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what should your wages be?"

Genesis 29:16 Now Laban had 2 daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Genesis 29:17 Leah's eyes were delicate, but Rachel was beautiful of form and appearance.

Genesis 29:18 Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."

Genesis 29:19 And Laban said, "It is better that I give her to you than that I should give her to another man. Stay with me."

Genesis 29:20 So Jacob served 7 years for Rachel, and they seemed only a few days to him because of the love he had for her.

Genesis 29:21 Then Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her."

Genesis 29:22 And Laban gathered together all the men of the place and made a feast.

Genesis 29:23 Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.

Genesis 29:24 And Laban gave his maid Zilpah to his daughter Leah as a maid.

Genesis 29:25 So it came to pass in the morning, that behold, it was Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"

Genesis 29:26 And Laban said, "It must not be done so in our country, to give the younger before the firstborn.

Genesis 29:27 "Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."

Genesis 29:28 Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also. *1723 B.C, I would date it to 1775 B.C*

Genesis 29:29 And Laban gave his maid Bilhah to his daughter Rachel as a maid.

Genesis 29:30 Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another 7 years.

Jacob has twelve sons and a daughter

Genesis 29:31 When the LORD saw that Leah was odious (unloved, hated) , He opened her womb; but Rachel was barren.

What some translations states as unloved is in the Hebrew אנשׂ sane', saw-nay' which means to hate (personally):--enemy, foe, (be) hateful, odious. And because of that God choose to bless her.

Genesis 29:32 So Leah conceived and bore a son, and she called his name Reuben; for she said, "The LORD has surely looked on my affliction. Now therefore, my husband will love me." *1723 B.C, I would date it to 1775 B.C*

The name Reuben means "behold a son"

Genesis 29:33 Then she conceived again and bore a son, and said, "Because the LORD has heard that I am unloved, He has therefore given me this son also." And she called his name Simeon. *1722 B.C , I would date it to 1774 B.C*

The name "Simeon" means "heard"

Genesis 29:34 She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called Levi. *1721 B.C, I would date it to 1773 B.C*

The name "Levi" means "joined to"

Genesis 29:35 And she conceived again and bore a son, and said, "Now I will praise the LORD." Therefore she called his name Judah. Then she stopped bearing. *1720 B.C , I would date it to 1772 B.C*

Genesis 30:1 Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!"

***"Give me children, or else I die!"**.... If she only knew giving birth to a child was the way she would die. Genesis 35:16-20 , sometimes the things we want most is what would do us the worse harm.*

Genesis 30:2 And Jacob's anger was aroused against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"

Genesis 30:3 So she said, "Here is my maid Bilhah; go in to her, and she will bear a child on my knees, that I also may have children by her."

Genesis 30:4 Then she gave him Bilhah her maid as wife, and Jacob went in to her.

Genesis 30:5 And Bilhah conceived and bore Jacob a son.

Genesis 30:6 Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan. *1720 B.C , I would date it to 1773 B.C*

The name "Dan" means "a judge"

Genesis 30:7 And Rachel's maid Bilhah conceived again and bore Jacob a 2nd son.

Genesis 30:8 Then Rachel said, "With great wrestlings I have wrestled with my sister, and indeed I have prevailed." So she called his name Naphtali. *1719 B.C , I would date it to 1772 B.C*

The name "Naphtali" means "wrestling"

Genesis 30:9 When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.

Genesis 30:10 And Leah's maid Zilpah bore Jacob a son.

Genesis 30:11 Then Leah said, "A troop comes!" So she called his name Gad. *1719 B.C, I would date it to 1772 B.C*

The name "Gad" means "troop".

Genesis 30:12 And Leah's maid Zilpah bore Jacob a 2nd son.

Genesis 30:13 Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher. *1718 B.C, I would date it to 1771 B.C*

The name "Asher" means "happy"

Genesis 30:14 Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."

Genesis 30:15 But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes."

Genesis 30:16 When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." And he lay with her that night.

Genesis 30:17 And God listened to Leah, and she conceived and bore Jacob a 5th son.

Genesis 30:18 Leah said, "God has given me my wages, because I have given my maid to my husband."

So she called his name Issachar. *1718 B.C , I would date it to 1771 B.C.*

The name Issachar means "there is recompense"

Genesis 30:19 Then Leah conceived again and bore Jacob a sixth son.

Genesis 30:20 And Leah said, "God has exalted me with an excellent exaltation ; now my husband will dwell with me, because I have given him 6 sons." So she called his name Zebulun. *1717 B.C , I would date it to 1770 B.C*

The name "Zebulun" means "exalted"

Genesis 30:21 Afterward she bore a daughter, and called her name Dinah. *1716 B.C but I would date this event to 1769 B.C*

The name "Dinah" means "judgment"

Genesis 30:22 Then God remembered Rachel, and God listened to her and opened her womb.

Genesis 30:23 And she conceived and bore a son, and said, "God has taken away my reproach."

Genesis 30:24 So she called his name Joseph, and said, "The LORD shall add to me another son." *1716 B.C*

The name " Joseph" means "YHWH has added"

Jacob tricks Laban to gain a large herd of sheep

Genesis 30:25 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country.

Genesis 30:26 "Give me my wives and my children for whom I have served you, and let me go; for you know my service which I have done for you."

Genesis 30:27 And Laban said to him, "Please stay, if I have found favor in your eyes, for I have learned by experience that the LORD has blessed me for your sake."

Genesis 30:28 Then he said, "Name me your wages, and I will give it."

Genesis 30:29 So Jacob said to him, "You know how I have served you and how your livestock has been with me.

Genesis 30:30 "For what you had before I came was little, and it has increased to a great amount; the LORD has blessed you since my coming. And now, when shall I also provide for my own house?"

Genesis 30:31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks:

Genesis 30:32 "Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the

goats; and these shall be my wages.

Genesis 30:33 "So my righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that is not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if it is with me."

Genesis 30:34 And Laban said, "Oh, that it were according to your word!"

Genesis 30:35 So he removed that day the male goats that were speckled and spotted, all the female goats that were speckled and spotted, every one that had some white in it, and all the brown ones among the lambs, and gave them into the hand of his sons.

Genesis 30:36 Then he put 3 days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

Genesis 30:37 Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.

Genesis 30:38 And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink.

Genesis 30:39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

Genesis 30:40 Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's flock.

Genesis 30:41 And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods.

Genesis 30:42 But when the flocks were feeble, he did not put them in; so the feebler were Laban's and the stronger Jacob's.

Genesis 30:43 Thus the man became exceedingly prosperous, and had large flocks, female and male servants, and camels and donkeys.

Jacob runs away from Laban

Genesis 31:1 Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what was our father's he has acquired all this wealth."

Genesis 31:2 And Jacob saw the countenance of Laban, and indeed it was not favorable toward him as before.

Genesis 31:3 Then the LORD said to Jacob, "Return to the land of your fathers and to your family, and I will be with you."

Genesis 31:4 So Jacob sent and called Rachel and Leah to the field, to his flock,

Genesis 31:5 and said to them, "I see your father's countenance, that it is not favorable toward me as before; but the God of my father has been with me.

Genesis 31:6 "And you know that with all my might I have served your father.

Genesis 31:7 "Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me.

Genesis 31:8 "If he said thus: 'The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: 'The streaked shall be your wages,' then all the flocks bore streaked.

Genesis 31:9 "So God has taken away the livestock of your father and given them to me.

Genesis 31:10 "And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and gray-spotted.

Genesis 31:11 "Then the Angel of God spoke to me in a dream, saying, 'Jacob.' And I said, 'Here I am.'

Genesis 31:12 "And He said, 'Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you.

Genesis 31:13 'I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.'"

Genesis 31:14 Then Rachel and Leah answered and said to him, "Is there still any portion or inheritance for us in our father's house?

Genesis 31:15 "Are we not considered strangers by him? For he has sold us, and also completely consumed our money.

Genesis 31:16 "For all these riches which God has taken from our father are really ours and our children's; now then, whatever God has said to you, do it."

Genesis 31:17 Then Jacob rose and set his sons and his wives on camels.

Genesis 31:18 And he carried away all his livestock and all his possessions which he had gained, his acquired livestock which he had gained in Padan Aram, to go to his father Isaac in the land of Canaan.

Genesis 31:19 Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's.

Genesis 31:20 And Jacob stole away, unknown to Laban the Syrian, in that he did not tell him that he intended to flee.

Genesis 31:21 So he fled with all that he had. He arose and crossed the river, and headed toward the mountains of Gilead.

Genesis 31:22 And Laban was told on the third day that Jacob had fled.

Genesis 31:23 Then he took his brethren with him and pursued him for seven days' journey, and he overtook him in the mountains of Gilead.

Genesis 31:24 But God had come to Laban the Syrian in a dream by night, and said to him, "Be careful that you speak to Jacob neither good nor bad."

Genesis 31:25 So Laban overtook Jacob. Now Jacob had pitched his tent in the mountains, and Laban with his brethren pitched in the mountains of Gilead.

Genesis 31:26 And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and carried away my daughters like captives taken with the sword?

Laban didn't care for his daughters or his grandchildren but what he could benefit from them. Even his daughters recognized that. Genesis 31:14-16 There are people in our lives at times who will look like they love us in front of others and even ourselves but there heart is not in the right place , because they are only there for us because of what they can get from us . Like Jesus told some who followed him in that way, "you are only seeking me because the bread you ate". John 6:26 I think when it comes to ministry at times we do a great harm in the body of Christ when we seek to fulfill people's physical and materiel needs but fail to first and more important to fulfill their spiritual need. And when it comes to friends and family recognize not everyone that is there in your life is there for you. Jesus had twelve disciples but he was only really close to 3 which were Peter , James and John. Matthew 17:1, Mark 5:37, 14:33 When you are is your most terrible moments the ones who seek you and are by your side are your real friends and family. The others are just there for your ups and what they can gain from you.

Genesis 31:27 "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp?

Not true for when Jacob wanted to leave to his mother and father the first time he was not permitted by Laban. Genesis 30:25-27

Genesis 31:28 "And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in so doing.

Genesis 31:29 "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful that you speak to Jacob neither good nor bad.'

Genesis 31:30 "And now you have surely gone because you greatly long for your father's house, but why did you steal my gods?"

It was not Jacob who stole Laban's idols but Rachel , Laban's daughter probably as a means of getting back at her father or maybe because she herself was a idolater. Genesis 31:19 We know that Jacob found out about those idols because he got rid of them before Rachel passes away. Genesis 35:2-4 Maybe Rachel made a confession to her husband about taking them. But by verse 32 it is clear Jacob did not know she had them at this time.

Genesis 31:31 Then Jacob answered and said to Laban, "Because I was afraid, for I said, 'Perhaps you would take your daughters from me by force.'

Genesis 31:32 "With whomever you find your gods, do not let him live. In the presence of our brethren, identify what I have of yours and take it with you." For Jacob did not know that Rachel had stolen them.

Genesis 31:33 And Laban went into Jacob's tent, into Leah's tent, and into the two maids' tents, but he did not find them. Then he went out of Leah's tent and entered Rachel's tent.

Genesis 31:34 Now Rachel had taken the household idols, put them in the camel's saddle, and sat on them. And Laban searched all about the tent but did not find them.

Genesis 31:35 And she said to her father, "Let it not displease my lord that I cannot rise before you, for the manner of women is with me." And he searched but did not find the household idols.

We could see the form of respect she had toward her father by calling Lord. But not so much by stealing from him we are told in scripture to honor our parents. Exodus 20:12, Leviticus 19:32, Ephesians 6:1-3

We could also see the Parents are also in Ephesians told to not to provoke their children to wrath or discourage them. Ephesians 6:4

Genesis 31:36 Then Jacob was angry and rebuked Laban, and Jacob answered and said to Laban: "What is my trespass? What is my sin, that you have so hotly pursued me?

Genesis 31:37 "Although you have searched all my things, what part of your household things have you found? Set it here before my brethren and your brethren, that they may judge between us both!

Genesis 31:38 "These 20 years I have been with you; your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your flock.

Genesis 31:39 "That which was torn by beasts I did not bring to you; I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.

It is interesting in the Law of Moses if a animal was torn to pieces by a beast all you had to bring is the parts that was left and then you would be good but Jacob went a extra mile by paying the price of what was lost. Exodus 22:10-13

Genesis 31:40 "There I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes.

Twenty years working for that kind of boss like Laban, A boss without mercy, Kinda of like Satan or the law of Moses who shows no mercy to those are under their yoke.

Genesis 31:41 "Thus I have been in your house 20 years; I served you 14 years for your 2 daughters, and 6 years for your flock, and you have changed my wages ten times.

Genesis 31:42 "Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night."

Genesis 31:43 And Laban answered and said to Jacob, "These daughters are my daughters, and these

children are my children, and this flock is my flock; all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?

Genesis 31:44 "Now therefore, come, let us make a covenant, you and I, and let it be a witness between you and me."

Genesis 31:45 So Jacob took a stone and set it up as a pillar.

Genesis 31:46 Then Jacob said to his brethren, "Gather stones." And they took stones and made a heap, and they ate there on the heap.

Genesis 31:47 Laban called it Jegar Sahadutha, but Jacob called it Galeed.

Laban called it Jegar Sahadutha..... *How can we explain the presence of Aramaic languages in the Book of Genesis, such as "Yegar Sahadutha" (Genesis 31:47), given that this language was not known to Moses?*

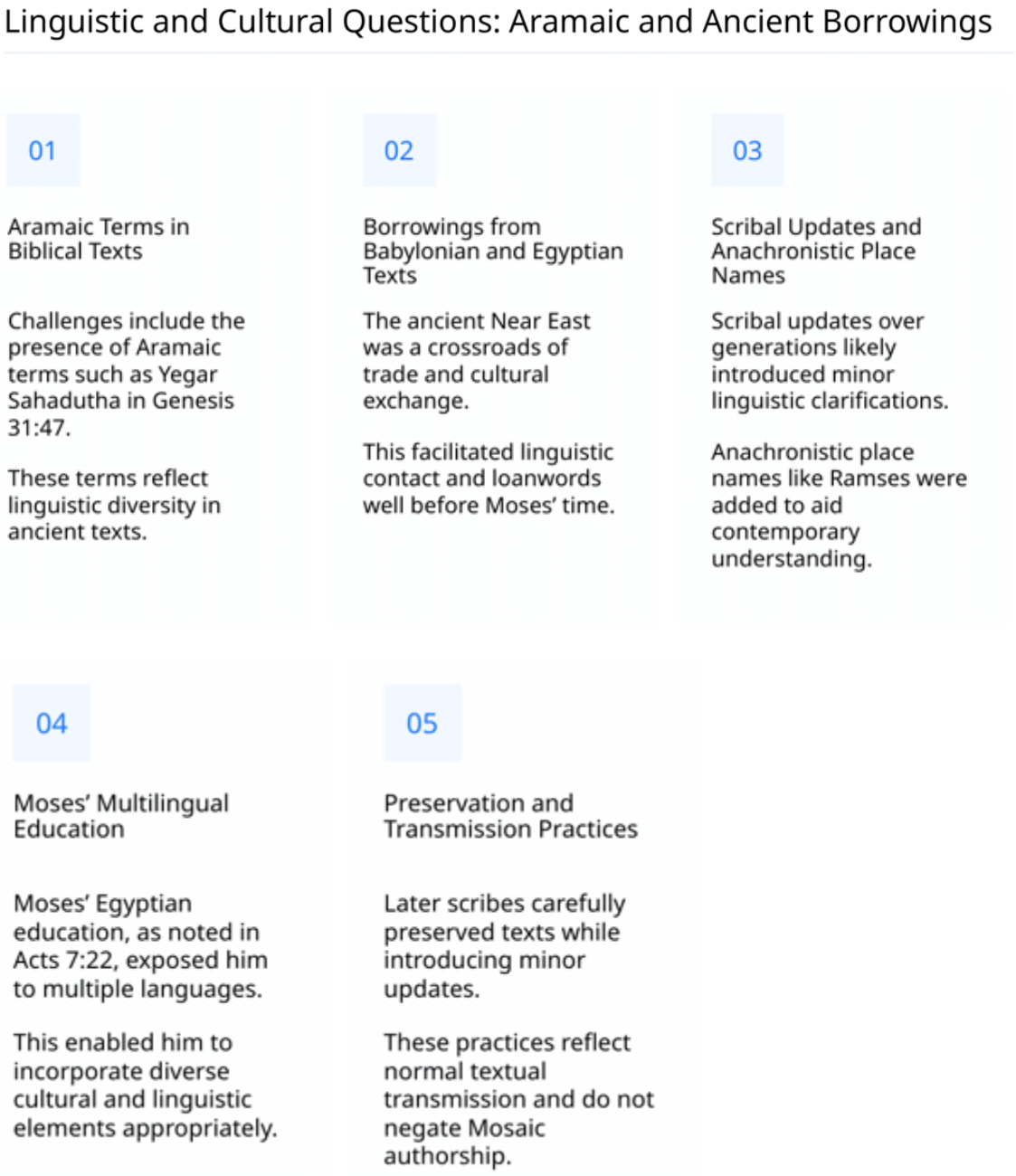
On Aramaic and Other Linguistic/Cultural Borrowings. The presence of Aramaic, like "Yegar Sahadutha" in Genesis 31:47, and possible borrowings from other ancient cultures can be understood within a framework that still affirms Mosaic authorship:

Ancient Linguistic Contact is Key: The ancient Near East was a hub of trade and cultural exchange long before Moses's time. Egyptians traded widely, and Babylonian merchants were well-known travelers. This kind of interaction naturally leads to some linguistic contact and the occasional adoption of foreign words. In the specific case of "Yegar Sahadutha," it actually highlights the linguistic difference between Jacob (Hebrew) and Laban (Aramaic) at that very ancient point, serving as a narrative detail rather than indicating Aramaic as the common language of the author. Example of what I am say can be seen in Amarna Letters (Egypt): This famous archive of cuneiform tablets from Amarna, Egypt (dating to the New Kingdom, mid-14th century BCE), contains diplomatic correspondence between Egyptian pharaohs and various Near Eastern rulers, including those in Babylonia (e.g., Kassite kings). These letters frequently discuss gifts, exchanges, and requests for goods, clearly indicating active communication and a system of reciprocal exchange that often involved trade.

Scribal Updates for Clarity (Anachronisms): My main point here, and one I think is critical, is the concept of later scribes updating the text for clarity. It's highly probable that over generations, scribes, in their diligent preservation of the Torah, made minor linguistic adjustments and updated place names to ensure contemporary readers understood. This could mean adding a more familiar Aramaic term alongside an older, less understood Hebrew one. Similarly, the mention of cities like "Ramses" in Genesis 47:11 and Exodus 1:11 is understood as an anachronism. The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Moses's Education and Divine Revelation: Remember, Moses was educated "in all the wisdom of the Egyptians" (Acts 7:22). This would have given him a deep understanding of the surrounding cultures, including their literary styles and even some linguistic nuances. So, if there are shared motifs or concepts, it could reflect either common human experiences within that ancient context or Moses's ability to communicate divine truth in terms

understandable to a people steeped in Egyptian culture, always with the understanding that the ultimate source was God's revelation through him.


Linguistic and Cultural Questions: Aramaic and Ancient Borrowings
01
Aramaic Terms in Biblical Texts
Challenges include the presence of Aramaic terms such as Yegar Sahadutha in Genesis 31:47.
These terms reflect linguistic diversity in ancient texts.
02
Borrowings from Babylonian and Egyptian Texts
The ancient Near East was a crossroads of trade and cultural exchange.
This facilitated linguistic contact and loanwords well before Moses' time.
03
Scribal Updates and Anachronistic Place Names
Scribal updates over generations likely introduced minor linguistic clarifications.
Anachronistic place names like Ramses were added to aid contemporary understanding.
04
Moses' Multilingual Education
Moses' Egyptian education, as noted in Acts 7:22, exposed him to multiple languages.
This enabled him to incorporate diverse cultural and linguistic elements appropriately.
05
Preservation and Transmission Practices
Later scribes carefully preserved texts while introducing minor updates.
These practices reflect normal textual transmission and do not negate Mosaic authorship.

Genesis 31:48 And Laban said, "This heap is a witness between you and me this day." Therefore its name was called Galeed,

Genesis 31:49 also Mizpah, because he said, "May the LORD watch between you and me when we are absent one from another.

Genesis 31:50 "If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us-see, God is witness between you and me!"

Genesis 31:51 Then Laban said to Jacob, "Here is this heap and here is this pillar, which I have placed between you and me.

Genesis 31:52 "This heap is a witness, and this pillar is a witness, that I will not pass beyond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm.

Genesis 31:53 "The God of Abraham, the God of Nahor, and the God of their father judge between us." And Jacob swore by the Fear of his father Isaac.

Genesis 31:54 Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.

Genesis 31:55 And early in the morning Laban arose, and kissed his sons and daughters and blessed them. Then Laban departed and returned to his place.

Jacob returns to Canaan

Genesis 32:1 So Jacob went on his way, and the angels of God met him.

Genesis 32:2 When Jacob saw them, he said, "This is camp of God ." And he called the name of that place Mahanaim.

The name "Mahanaim" means "two camps" The place is east from the Jordan

Genesis 32:3 Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

Genesis 32:4 And he commanded them, saying, "Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now.

Genesis 32:5 "I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight."'

Genesis 32:6 Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and 400 men are with him."

Genesis 32:7 So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into 2 companies.

In Genesis 32: 1-2 Jacob saw the Army of God. But how quick he was to forget about it when he heard about the army of his brother. How often do we see the glory of God then at a moment after we fall in fear of what will await us? How few there are like Elisha who was told of a army against him and instead of fearing lived securely in

God's promises. 2 Kings 6:15-17 One angel alone is able to kill 185,000 Assyrians. Isaiah 37:36 One angel alone will imprison the devil. Revelation 20:1-2 And four of them will kill a third of the population of Mankind. Revelation 9:14-15 And Jesus spoke about having more than 72,000 of them in his command. Matthew 26:53 And we are told of them being there to protect us. Psalms 91:11 But even though Jacob had his fears and worries he was still able to prevail.Genesis 32:28 And so shall we prevail because greater is he who lives in us than he who is in the world. 1 John 4:4 Jacob on hearing the news of his brother's 400 men thought fast on what to do.

Genesis 32:8 And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape."

Genesis 32:9 Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you':

Genesis 32:10 "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

Genesis 32:11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children.

Genesis 32:12 "For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'"

Then Jacob goes to prayer recalling what God has promised him and remembering his fulfillment in being faithful in the past, with his petition of being rescue from his brother, ending with God's promise of treating him well. Although not a perfect example this is a model of what we see about prayer in Philippians . Philippians 4:6 Jacob was anxious but yet in his anxiety he came to God with thanksgiving remembering what God did for him when he had to leave his Mother and Father with nothing in his hands but a staff to go on his journey because of fear that his brother was about to kill him then but now God would have him face his fear to show him that things are not always as bad as we usually imagine they are . Genesis 33:3-4 Satan would use fear to make us imagine the worst outcome but God would have us go through it with him on our side to let us know it is not as bad as we imagined it to be.The Greatest promise Jacob would receive is that God was to be with him. And that is the promise we also recieve. Matthew 28:20, Hebrews 13:5-6 This is what the name " Immanuel" means "God with us." God was faithful in defending him against Laban Jacob's uncle and he will be faithful to defend him against Jacob's brother Esau. If anything Laban was more of a dangerous threat to Jacob than his brother Esau. For we read of God having to appear to Laban in a dream to rebuke him of doing harm to Jacob. Genesis 31:23-24,29 But we don't read the same with Esau. But we read of a Esau who wept for his brother when he saw him through the years God had taken the heart of stone and turn it to flesh. Genesis 33:4, Ezekiel 36:26 Oh the God who can make our worst enemies our Friends. Just as he turned Saul to Paul. But before this event Jacob needed to spend a all night wrestling match with God.

Genesis 32:13 So he lodged there that same night, and took what came to his hand as a present for Esau his brother:

Genesis 32:14 200 female goats and 20 male goats, 200 ewes and 20 rams,

Genesis 32:15 30 milk camels with their colts, 40 cows and 10 bulls, 20 female donkeys and 10 foals.

Genesis 32:16 Then he delivered them to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves."

Genesis 32:17 And he commanded the 1st one, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? Whose are these in front of you?'

Genesis 32:18 "then you shall say, 'They are your servant Jacob's. It is a present sent to my lord Esau; and behold, he also is behind us.'"

Genesis 32:19 So he commanded the 2nd, the 3rd, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him;

Genesis 32:20 "and also say, 'Behold, your servant Jacob is behind us.'" For he said, "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me."

Genesis 32:21 So the present went on over before him, but he himself lodged that night in the camp.

Jacob wrestles with God

Genesis 32:22 And he arose that night and took his two wives, his 2 female slaves, and his 11 sons, and crossed over the ford of Jabbok.

Genesis 32:23 He took them, sent them over the brook, and sent over what he had.

Genesis 32:24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

This event is recalled in the Book of Hosea . Which gives the identity as well of this man which Jacob wrestles with being God. Hosea 12:3-5

Genesis 32:25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

Genesis 32:26 And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

Genesis 32:27 So He said to him, "What is your name?" He said, "Jacob."

Genesis 32:28 And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

In this wrestling match Jacob named is changed to Israel. Jacob means "that supplants, undermines; the heel ". Israel means "God prevails", "who prevails with God" but also means "a prince of God" or "a prince with God"

And like Jacob's name was changed so we also are promise a different name in the New Heavens and New Earth. Isaiah 65:18, Revelation 2:17

Genesis 32:29 Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him there.

Genesis 32:30 And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."

He named The place "Peniel " (Penuel) which means "face or vision of God";" that sees God". What a great way to describe the experience of being with God in prayer wrestling all night long.

Genesis 32:31 Just as he crossed over Penuel the sun rose on him, and he limped on his hip.

Genesis 32:32 Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.

Jacob meets Esau

Genesis 33:1 Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were 400 men. So he divided the children among Leah, Rachel, and the two maidservants.

Here in this chapter we see , God putting Esau Jacob's brother at peace with Jacob. God is the only one who can make our enemies at peace with us. Jeremiah 15:11, Proverbs 16:7

Genesis 33:2 And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

Genesis 33:3 Then he crossed over before them and bowed himself to the ground 7 times, until he came near to his brother.

Genesis 33:4 But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

This is the brother who said When Issac our dad dead I will kill Jacob, now after many years we see in this chapter the two brothers is seen forgiving , hugging and kissing each other. Genesis 27:41 Maybe the advice of Jacob mother Rebecca is shown to be true after a long time distance wounds would be healed. Genesis 27:42-45 At times when we see ourselves having problems with family members or friends it is good to distance ourselves for a time . Twenty years has passed since they seen each other. If They where in there 40's now they are 60's , Some ancient traditions states they where 77 when Jacob left and now Jacob and Esau where 97 years old . The time for disputes is long gone away. As Christians we are to seek peace with all men as it is possible. Romans 12:18, Hebrews 12:14, And here we see just that, Jacob seeking peace with his brother. Now we see Jacob introduces Esau to his family we see in verses 5-7

Genesis 33:5 And he lifted his eyes and saw the women and children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant."

Genesis 33:6 Then the maidservants came near, they and their children, and bowed down.

Genesis 33:7 And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

Genesis 33:8 Then Esau said, "What do you mean by all this company which I met?" And he said, "These are to find favor in the sight of my lord."

Jacob explains why he brought Esau gifts before meeting him. Jacob forces his gifts upon his brother in the next verses.

Genesis 33:9 But Esau said, "I have enough, my brother; keep what you have for yourself."

Genesis 33:10 And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.

Genesis 33:11 "Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough." So he urged him, and he took it.

Genesis 33:12 Then Esau said, "Let us take our journey; let us go, and I will go before you."

Genesis 33:13 But Jacob said to him, "My lord knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flock will die.

Genesis 33:14 "Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir."

Genesis 33:15 And Esau said, "Now let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."

Genesis 33:16 So Esau returned that day on his way to Seir.

Josephus Antiques of the Jews Book 1 Chapter 20{"3. When Jacob understood that his brother was near, he ordered his wives to go before, each by herself, with the handmaids, that they might see the actions of the men as they were fighting, if Esau were so disposed. He then went up to his brother Esau, and bowed down to him, who had no evil design upon him, but saluted him; and asked him about the company of the children and of the women; and desired, when he had understood all he wanted to know about them, that he would go along with him to their father; but Jacob pretending that the cattle were weary, Esau returned to Seir, for there was his place of habitation, he having named the place Roughness, from his own hairy roughness."}

Genesis 33:17 And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.

Does Jacob deceives his brother or not in the following? Because each left to two different locations or did the Bible leave something out when Jacob meets his brother with those gifts again? Because they both had to meet again to bury their father Issac. Genesis 35:29 They did evently lived together again for a time. Genesis 36:6-7

The name "Succoth" means "booths" It is east of the Jordan near the ford of the torrent Jabbok and later it was allotted to the tribe of Gad. Joshua 13:27-28

Rashi states("He stayed there eighteen months: summer, winter, and summer. "Succoth" denotes summer. "A house" denotes winter, and [again]"succoth" denotes summer. —")

Genesis 33:18 Then Jacob came safely to the city of Shechem, which is in the land of Canaan, when he

came from Padan Aram; and he pitched his tent before the city.

Genesis 33:19 And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.

Genesis 33:20 Then he erected an altar there and called it El Elohe Israel.

The name "El-Elohe-Israel" means "God is the God of Israel.":

Sons take revenge on Shechem for rape of Dinah

Genesis 34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

Genesis 34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. *1687 B.C but I would date this event to 1737 B.C*

While there were laws in ancient times that protected a woman who was a virgin and was engaged there was no laws that protected women who was virgins and not engaged from being raped.

For example: Among the Sumerian Ur Nammu Law Code (6,8) If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

Just like we see in the Law of Moses a rapist punishment for raping a woman if she was paying the bride price if she wasn't engaged but if she was engaged then it was death. Exodus 22:16-17, Deuteronomy 22:23-26, 28-29

Genesis 34:3 His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.

Could verse 3 be a evidence for Soul tides , is soul tides something more than just some Christian speaks about, and the answer is yes . We see in in verse 8 Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. New Testament warns us we of soul tides. 1 Corinthians 6:15-17After this event of him raping Dina his soul was joined to Dinah so much so that he tried to right his wrong and to make his Father talk to her Jacob Father for a marriage for him and Dinah.

Genesis 34:4 So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

And we about to see that his Father did listen to the voice of his Son and did talk to Jacob but I think one of the biggest mistakes he could of done was not talking to him alone . He included Jacob's sons in the conversation. And in so doing Jacob sons found out what his son did and got take vengeance for what happened to their sister.

Genesis 34:5 And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came.

Genesis 34:6 Then Hamor the father of Shechem went out to Jacob to speak with him.

Genesis 34:7 And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter,

a thing which ought not to be done.

Genesis 34:8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.

(Did you notice the soul tides , verse 8 the longing of his son's soul for Dinah)

Genesis 34:9 "And make marriages with us; give your daughters to us, and take our daughters to yourselves.

(Probably a reference to Jacob's female slaves aswell Genesis 30:43, 32:5 and granddaughters from his sons for we do not read of Jacob having any other daughters besides Dinah)

Genesis 34:10 "So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

Genesis 34:11 Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give.

Genesis 34:12 "Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

They was willing to pay a dowry as it were a down payment to show how serious his son was about Jacob's daughter. Jacob son's Simon and Levi will agree but secretly plans to do them wrong having this marriage only as a means to taking vengeance by first having everyone circumcized then when the men are in pain killing and plundering them .

Genesis 34:13 But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister.

Genesis 34:14 And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us.

There was truth in that which they spoke about. Genesis 17:14 But it was for the purpose of disception just as the snake said some truth to Eve but for the purpose of decieving her .

Genesis 34:15 "But on this condition we will consent to you: If you will become as we are, if every male of you is circumcised,

Genesis 34:16 "then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

Genesis 34:17 "But if you will not heed us and be circumcised, then we will take our daughter and be gone."

Genesis 34:18 And their words pleased Hamor and Shechem, Hamor's son.

Shechem must of been very in love with Dinah for he did just as they said without thinking twice and cause every

man among his fellow to do the same.

Genesis 34:19 So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He was more honorable than all the household of his father.

Genesis 34:20 And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying:

Gate of the city was as it where the court house or city hall of every city at that time , there they spoke on legal issues , and even sentence people for punishment there. Deuteronomy 16:18

Genesis 34:21 "These men are at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.

Genesis 34:22 Only on this condition will the men consent to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Genesis 34:23 "Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us."

Genesis 34:24 And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

Now we are getting to the revenge of Simon and Levi remember how Jacob's sons felt . Genesis 34:7They felt angry and grieved so they are about to take vengeance , as Christians we are not called to take vengeance. Romans 12:19-21. And even in the Law of Moses they are told not to take vengeance on fellow Israelites. Leviticus 19:18

Genesis 34:25 Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

Genesis 34:26 And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.

Genesis 34:27 The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.

Genesis 34:28 They took their sheep, their oxen, and their donkeys, what was in the city and what was in the field,

Genesis 34:29 and all their wealth. All their little ones and their wives they took captive; and they plundered even all that was in the houses.

This is event that remembered by Jacob even in his last moments he reminds Levi and Simon of what they have done. Genesis 49:5-7

Genesis 34:30 Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious

among the inhabitants of the land, among the Canaanites and the Perizzites; and since I am few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

Genesis 34:31 But they responded, "Should he had treated our sister like she was a prostitute?"

God changes Jacob's name to Israel

Genesis 35:1 Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."

Interesting is that after Abraham received the Lord's promises for the first time he built a altar near to ther. Genesis 12:8 And now his grandson Jacob is going to build a altar there. "Bethel" means "House of God" Bethel was where God first appeared to Jacob in a dream. Genesis 28:10-19

Genesis 35:2 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments.

Genesis 35:3 "Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone."

Genesis 35:4 So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.

Jacob must of later found out by Rachel herself, of her having those idols of her father. Genesis 31:32 Even although he found out about it a little too late about it. There is seem to be a connection with idols and earrings. Not just here but after the Exodus when Aaron took the earrings of the people and he formed it to a calf possibly Apis, which was a sacred bull worshipped by the ancient Egyptians. Exodus 32:1-4

In the book of 1 Enoch 8:1 it states {"Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered."}

Genesis 35:5 And they journeyed, and the terror of God was upon the cities that were all around them, and they did not pursue the sons of Jacob.

What Jacob feared of the nations rising against him and his family didn't happen but the reversed happen. Genesis 34:30 What we fear the most usually never happens and if it does happen, it is never as bad as we imagine it to be.

Genesis 35:6 So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

Genesis 35:7 And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother.

The name "El Bethel" means "God of the House of God", or" God of Bethel". It was most likely there where he kept his vow and gave God his tithing which he told God he would do. Genesis 28:20-22

Genesis 35:8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.

The name Allon Bachuth means "oak of weeping". This Deborah, Rebekah's nurse is first mentioned here in Genesis 24:59 It is interesting that we do not read of when was Rebekah's death except for when Jacob is going to die he makes mention of it .Genesis 49:31 But we read of when her nurse's died , So it might be that somewhere down the line Rebekah sent her nurse to watch over her son or might of Joined her son and left her nurse with Jacob. She was greatly loved.

Genesis 35:9 Then God appeared to Jacob again, when he came from Padan Aram, and blessed him.

Padan Aram is located in a plain or tableland in northern Mesopotamia in Aram, a region of Syria

Genesis 35:10 And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.

The name "Jacob" means "heel holder" or "supplanter". The name "Israel" means "God prevails"or "who prevails with God" but also means "a prince of God" or "a prince with God"

God had changed his named before to Israel when Jacob had his wrestling match with him. Genesis 32:28 But it still didn't stuck to him who he was, God renamed him , He was not the Jacob of Old (a thief) but Israel (One who strived with God , one who rules with God) How many times we forget our identity in Christ and have to be reminded of who we are just like Jacob?

Genesis 35:11 Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

Genesis 35:12 "The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

As God promised the land to his Grandfather Abraham. Genesis 15:18 and to his father Isaac. Genesis 26:3 So he does to him. God never forgets his promises. But always remembers them.

Genesis 35:13 Then God went up from him in the place where He talked with him.

Genesis 35:14 So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it.

Genesis 35:15 And Jacob called the name of the place where God spoke with him, Bethel.

The name "Beth-el" means "house of God"

Death of Rachel, death of Isaac

Genesis 35:16 Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored in childbirth, and she had hard labor.

Genesis 35:17 Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."

Genesis 35:18 And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin. *1710 B.C*

The name "Ben-oni" which was given by Rachel to her son means "son of my trouble". The name "Benjamin" which was given by Jacob to his son means means "son of my right hand".

What she desired most was the very same thing that would of destroyed her . Genesis 30:1-2, 24 How many times we desire things that would do us more harm than good at the end no matter how innocent it may look , there is a reason why God withholds it from us.

Also we can't forget the curse which Jacob unknowingly gave to Rachel. Genesis 31:32

Genesis 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

Genesis 35:20 And Jacob set a pillar on her grave, which is the pillar of Rachel's grave to this day.

Genesis 35:21 Then Israel journeyed and pitched his tent beyond the tower of Eder.

Genesis 35:22 And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it. Now the sons of Jacob were 12:

The Greek version of the Old Testament name the Septuagint adds that when Israel heard, it " the thing appeared grievous before him."

LXX states "And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him. And the sons of Jacob were twelve."

Now for a brief time we see Jacob being called Israel in the passage but we also see a event which Jacob was to remember before his death and that was Reuben having sexual intercourse with his wife. This event would cause Reuben to loose his firstborn right .Genesis 49:3-4

Now the following verses from 23-26 the list of the sons of Jacob and who were their mother.

Genesis 35:23 the sons of Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;

Genesis 35:24 the sons of Rachel were Joseph and Benjamin;

Genesis 35:25 the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali;

Genesis 35:26 and the sons of Zilpah, Leah's maidservant, were Gad and Asher. These were the sons of Jacob who were born to him in Padan Aram.

Genesis 35:27 Then Jacob came to his father Isaac at Mamre, or Kirjath Arba (that is, Hebron), where Abraham and Isaac had dwelt.

Jacob finally gets to his Father before his dad's death and is able to teams up with his brother Esau to bury him . Although they do end up living together. But that does not last. Genesis 36:7-8

Josephus states that when Jacob got to Mamre he had found out that his mom was already dead.

Josephus Antiques of the Jews Book 1 Chapter 22 {"FROM thence Jacob came to Hebron, a city situate among the Canaanites; and there it was that Isaac lived: and so they lived together for a little while; for as to Rebeka, Jacob did not find her alive. Isaac also died not long after the coming of his son; and was buried by his sons, with his wife, in Hebron, where they had a monument belonging to them from their forefathers. Now Isaac was a man who was beloved of God, and was vouchsafed great instances of providence by God, after Abraham his father, and lived to be exceeding old; for when he had lived virtuously one hundred and eighty-five years, he then died."}

Genesis 35:28 Now the days of Isaac lived up to 180 years old.

Genesis 35:29 So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him. *1687 B.C*

Descendants of Esau

Genesis 36:1 Now this is the genealogy of Esau, who is Edom.

Genesis 36:2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

Genesis 36:3 and Basemath, Ishmael's daughter, sister of Nebajoth.

Genesis 36:4 Now Adah bore Eliphaz to Esau, and Basemath bore Reuel.

Genesis 36:5 And Aholibamah bore Jeush, Jaalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.

Genesis 36:6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob.

Genesis 36:7 For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock.

As it happen with Jacob and Esau so it happen with Abraham and his nephew Lot. Genesis 13:6-11

Genesis 36:8 So Esau dwelt in Mount Seir. Esau is Edom.

Genesis 36:9 And this is the genealogy of Esau the father of the Edomites in Mount Seir.

Genesis 36:10 These were the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.

Basemath... *She was the daughter of Elon the Hittite Genesis 26:34*

Genesis 36:11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

Genesis 36:12 Now Timna was the concubine of Eliphaz, Esau's son, and she bore Amalek to Eliphaz.

These were the sons of Adah, Esau's wife.

Genesis 36:13 These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.

Genesis 36:14 These were the sons of Aholibamah, Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.

Genesis 36:15 These were the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn son of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

Genesis 36:16 Chief Korah, Chief Gatam, and Chief Amalek. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah.

Genesis 36:17 These were the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These were the chiefs of Reuel in the land of Edom. These were the sons of Basemath, Esau's wife.

Genesis 36:18 And these were the sons of Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, and Chief Korah. These were the chiefs who descended from Aholibamah, Esau's wife, the daughter of Anah.

Genesis 36:19 These were the sons of Esau, who is Edom, and these were their chiefs.

Genesis 36:20 These were the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,

Genesis 36:21 Dishon, Ezer, and Dishan. These were the chiefs of the Horites, the sons of Seir, in the land of Edom.

Genesis 36:22 And the sons of Lotan were Hori and Hemam. Lotan's sister was Timna.

Genesis 36:23 These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

Genesis 36:24 These were the sons of Zibeon: both Ajah and Anah. This was the Anah who found the hot springs (water, mules) in the wilderness as he pastured the donkeys of his father Zibeon.

The Samaritan Pentateuch {"And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. "}

The Septuagint {"And these were the sons of Sebegon, Aie and Ana. This is that Ana who found the Jameins in the wilderness, when he was feeding his father Sebegon's asses."}

Whether it is hot springs , water , mules , Jameins whatever that my be, it is uncertain in the hebrew what he actually found.

Genesis 36:25 These were the children of Anah: Dishon and Aholibamah the daughter of Anah.

Genesis 36:26 These were the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

Genesis 36:27 These were the sons of Ezer: Bilhan, Zaavan, and Akan.

Genesis 36:28 These were the sons of Dishan: Uz and Aran.

Genesis 36:29 These were the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,

Genesis 36:30 Chief Dishon, Chief Ezer, and Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Seir.

Genesis 36:31 Now these were the kings who reigned in the land of Edom before any king reigned over the children of Israel:

Genesis 36:32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

Genesis 36:33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

Genesis 36:34 When Jobab died, Husham of the land of the Temanites reigned in his place.

According to the Septuagint Greek version of the Old Testament written around 250 BC here we also find the identity of Job from the Book of Job.Compare this passage with the Septuagint In Job 42:16–17 {"16.And Job lived after his affliction an hundred and seventy years; and all the years that he lived were two hundred and forty; and Job saw his sons, and his son's sons, the fourth generation. And Job died an old man full of days; 17.aand it is written that he will rise again, with those whom God raiseth up. 17.bThis man is described in the Syriac book as living in the land of Ausitis, on the borders of Edom and Arabia; and his name before was Jobab. 17.cAnd having taken an Arabian wife, he begat a son whose name was Ennon, and he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorra, so that he was the 5th generation from Abraham. 17.dAnd these were the kings that reigned in Edom, which country he also ruled over: first Balak the son of Beor, and the name of his city was Dennaba, but after Balak, Jobab, who is called Job, and after him Asom, who was governor out of the country of Teman, and after him Adad the son of Barad, who destroyed Midian in the plain of Moab; and the name of his city was Gethaim. 17.eAnd his friends which came unto him were Eliphaz of the children of Esau, king of the Temanites, Bildad sovereign of the Shuhites, and Zophar king of the Naamathites. "}

Genesis 36:35 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of

Moab, reigned in his place. And the name of his city was Avith.

Genesis 36:36 When Hadad died, Samlah of Masrekah reigned in his place.

Genesis 36:37 And when Samlah died, Saul of Rehoboth-by -the-River reigned in his place.

Genesis 36:38 When Saul died, Baal-Hanan the son of Achbor reigned in his place.

Genesis 36:39 And when Baal-Hanan the son of Achbor died, Hadar reigned in his place; and the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Genesis 36:40 And these were the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth,

Genesis 36:41 Chief Aholibamah, Chief Elah, Chief Pinon,

Genesis 36:42 Chief Kenaz, Chief Teman, Chief Mibzar,

Genesis 36:43 Chief Magdiel, and Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites.

Joseph was a Type of Jesus Christ in the Old Testament

1) Greatly Loved

Joseph..... Genesis 37:3

Jesus ..... Matthew 3:17

2) Hated by his Brothers

Joseph.....Genesis 37:4

Jesus..... John 7:1-7, 15:25

3) People didn't want them to rule over them

Joseph.....Genesis 37:8

Jesus..... Luke 19:14, John 19:15

4) People were envious of them

Joseph.....Genesis 37:11

Jesus..... Mark 15:10

5) People conspired to kill them

Joseph.....Genesis 37:18

Jesus..... Matthew 27:1

6) Was given a Robe

Joseph.....Genesis 37:3

Jesus..... Luke 23:11

7) Was stripped of the Robe

Joseph.....Genesis 37:23

Jesus..... Matthew 27:28

8) Was sold

Joseph.....Genesis 37:28

Jesus..... Matthew 26:15

9) Was placed with two Prisoners

Joseph.....Genesis 40:2-3

Jesus..... Luke 23:32

10) Was made Overseer

Joseph.....Genesis 39:4, 39:21-22, Genesis 41:41-44

Jesus..... John 3:35, Ephesians 1:22

11) Did nothing wrong

Joseph.....Genesis 40:15

Jesus..... Hebrews 4:15, John 8:46

12) People were told to go to them and obey them

Joseph.....Genesis 41:55

Jesus..... John 2:5

13) Was not recognize when in Glory

Joseph.....Genesis 42:8

Jesus..... Luke 24:16

14) Both where 30 when serving the public

Joseph.....Genesis 41:46

Jesus..... Luke 3:23

Joseph's coat and his dreams offend brothers

Genesis 37:1 Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

Genesis 37:2 This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

Genesis 37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors.

Genesis 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Genesis 37:5 Now Joseph had a dream, and he told it to his brothers; and they hated him even more.

Genesis 37:6 So he said to them, "Please hear this dream which I have dreamed:

Genesis 37:7 "There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."

Genesis 37:8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.

Genesis 37:9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

Genesis 37:10 So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"

Genesis 37:11 And his brothers envied him, but his father kept the matter in mind.

Joseph sold into slavery by his brothers

Genesis 37:12 Then his brothers went to feed their father's flock in Shechem.

Genesis 37:13 And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am."

Genesis 37:14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.

Genesis 37:15 Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"

Genesis 37:16 So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."

Genesis 37:17 And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.

Genesis 37:18 Now when they saw him afar off, even before he came near them, they conspired against him to kill him.

Genesis 37:19 Then they said to one another, "Look, this dreamer is coming!

Genesis 37:20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"

Clement 30-100 AD First Epistle of Clement to the Corinthians {"Envy made Joseph be persecuted unto death, and to come into bondage."}

Genesis 37:21 But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him."

Genesis 37:22 And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him" -that he might deliver him out of their hands, and bring him back to his father.

Genesis 37:23 So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him.

Genesis 37:24 Then they took him and cast him into a pit. And the pit was empty; there was no water in it.

Genesis 37:25 And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt.

Genesis 37:26 So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood?

Genesis 37:27 "Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened.

Genesis 37:28 Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.

Genesis 37:29 Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes.

Genesis 37:30 And he returned to his brothers and said, "The lad is no more; and I, where shall I go?"

Genesis 37:31 So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.

Genesis 37:32 Then they sent the tunic of many colors, and they brought it to their father and said, "We have found this. Do you know whether it is your son's tunic or not?"

Genesis 37:33 And he recognized it and said, "It is my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces."

Genesis 37:34 Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

Genesis 37:35 And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

Genesis 37:36 Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard. *1699 B.C*

Potiphar name is "Pa-di-Ra" in Egyptian which means " that which is given by the sun god"

This is one of the few chapters in the Bible that you mostly never find a sermon or Bible study on church except if your pastor teaches through the Bible. This story is given to us in very short summary in 1 Chronicles. 1 Chronicles 2:3-4

Descendants of Judah

Genesis 38:1 It came to pass at that time that Judah departed from his brothers, and visited a certain Adullamite whose name was Hirah.

Genesis 38:2 And Judah saw there a daughter of a certain Canaanite whose name was Shua, and he married her and went in to her.

Genesis 38:3 So she conceived and bore a son, and he called his name Er.

Genesis 38:4 She conceived again and bore a son, and she called his name Onan.

Genesis 38:5 And she conceived yet again and bore a son, and called his name Shelah. He was at Chezib when she bore him.

Genesis 38:6 Then Judah took a wife for Er his firstborn, and her name was Tamar.

Genesis 38:7 But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him.

Genesis 38:8 And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."

This later became a law in Israel but it was custom to the land to do such things , this is known as Levirate marriage. It was Institution whereby a man must marry the widow of his childless brother in order to maintain the

brother's line. Deuteronomy 25:5-6, Matthew 22:24

Genesis 38:9 But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother.

Genesis 38:10 And the thing which he did displeased the LORD; therefore He killed him also.

The Location of the death of both Er and Onan dying in Canaan is repeated a number of times in the Old Testament. Genesis 46:12, Numbers 26:19 The sin of Onan was not masturbation, I say this because there are those who would use this verse to state masturbation is wrong because you are wasting your seed , and show this verse for it. While it is true that wasting your seed is wrong and lusting which goes along with it. Matthew 5:27-29 But the sin of Onan was not giving much needed seed to Tamar to be able to get pregnant with a son for the sake of his brother's line. Deuteronomy 25:5-6

Genesis 38:11 Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house.

Judah never intended to give Tamar his youngest son as a husband and if he would of given his son to Tamar this story would of ended differantly. Genesis 38:14, 26

Genesis 38:12 Now in the process of time the daughter of Shua, Judah's wife, died; and Judah was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

Genesis 38:13 And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep."

Genesis 38:14 So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife.

Genesis 38:15 When Judah saw her, he thought she was a harlot, because she had covered her face.

Genesis 38:16 Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law. So she said, "What will you give me, that you may come in to me?"

Genesis 38:17 And he said, "I will send a young goat from the flock." So she said, "Will you give me a pledge till you send it?"

Genesis 38:18 Then he said, "What pledge shall I give you?" So she said, "Your signet and cord, and your staff that is in your hand." Then he gave them to her, and went in to her, and she conceived by him.

Genesis 38:19 So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

Genesis 38:20 And Judah sent the young goat by the hand of his friend the Adullamite, to receive his

pledge from the woman's hand, but he did not find her.

Genesis 38:21 Then he asked the men of that place, saying, "Where is the harlot who was openly by the roadside?" And they said, "There was no harlot in this place."

Genesis 38:22 So he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this place."

Genesis 38:23 Then Judah said, "Let her take them for herself, lest we be shamed; for I sent this young goat and you have not found her."

Genesis 38:24 And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry." So Judah said, "Bring her out and let her be burned!"

Burning or stoning a woman alive for unfaithfulness to someone who she was engage to was very much common in those lands and later on became a law in Israel. (Deuteronomy 22:21-27)

Genesis 38:25 When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am with child." And she said, "Please determine whose these are -the signet and cord, and staff."

Genesis 38:26 So Judah acknowledged them and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

Genesis 38:27 Now it came to pass, at the time for giving birth, that behold, twins were in her womb.

Genesis 38:28 And so it was, when she was giving birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."

Genesis 38:29 Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez.

The name "Perez"means "breach"

Perez along with Tamar his mother is mention in the genealogy of Jesus Christ. Matthew 1:1-3

Genesis 38:30 Afterward his brother came out who had the scarlet thread on his hand. And his name was called Zerah. *1696 B.C But I would date this event to 1749 B.C*

The name "Zerah" means "rising"

Joseph sent to jail

Genesis 39:1 Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.

Genesis 39:2 The LORD was with Joseph, and he was a successful man; and he was in the house of his

master the Egyptian.

The LORD was with Joseph...God doesn't leave Joseph as he doesn't leave us. Genesis 39:21, Acts 7:9, Matthew 28:20, Hebrews 13:5-6

Genesis 39:3 And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand.

Genesis 39:4 So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority.

Genesis 39:5 So it was, from the time that he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.

Genesis 39:6 Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. Now Joseph was handsome in form and appearance.

Genesis 39:7 And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."

Genesis 39:8 But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has committed all that he has to my hand.

Genesis 39:9 "There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

sin against God?"*..... All sin is against God Leviticus 6:2, Psalms 51:4, Luke 15:18, 21*

Genesis 39:10 So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her or to be with her.

There is a Eyptian one of many stories called Stories of Anubis and Bata that parallels with the Story of Joseph temptation with Potipher's wife dating 1300-1100 BC and it states {"....But the wife of Anubis continued :" You are certianly strong .Every day I notice your bulging muscles." To convince Bata to make love to her, the wife of Anubis jumped up and threw her arms around him . " sleep with me just this once, and I will sew some new clothes for you" Bata became furious as a leopard at the very thought of sleeping withhis brother's wife. His anger terrified her. He shouted at her." You and your hudsband are like a mother and father to me .Because he was older than I and reared me. How can you possibly suggest I commit a crime like this against him? Nonetheless , if you promise never to proposition me again like this, I won't tell anyone what you said."}

Genesis 39:11 But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside,

Genesis 39:12 that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.

Genesis 39:13 And so it was, when she saw that he had left his garment in her hand and fled outside,

Genesis 39:14 that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

Genesis 39:15 "And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."

Genesis 39:16 So she kept his garment with her until his master came home.

Genesis 39:17 Then she spoke to him with words like these, saying, "The Hebrew servant whom you brought to us came in to me to mock me;

Genesis 39:18 "so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside."

Genesis 39:19 So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused.

Genesis 39:20 Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison.

Genesis 39:21 But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

Genesis 39:22 And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing.

Genesis 39:23 The keeper of the prison did not look into anything that was under Joseph's authority, because the LORD was with him; and whatever he did, the LORD made it prosper.

Joseph interprets dreams of prisoners

Genesis 40:1 It came to pass after these things that the butler and the baker of the king of Egypt offended their lord, the king of Egypt.

Genesis 40:2 And Pharaoh was angry with his 2 officers, the chief butler and the chief baker.

Genesis 40:3 So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. *1688 B.C, but I would date this even to 1741 B.C*

Potiphar must of been the captain of the guard in referance, who trusted Jospeh with the two officers of Pharaoh, the chief butler and the chief baker. He mostlikely must of knew deep in his heart his wife was lying about Joseph but to protect his reputation had put him in prison. Genesis 40:2-4, 37:36

Genesis 40:4 And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.

Genesis 40:5 Then the butler and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.

Genesis 40:6 And Joseph came in to them in the morning and looked at them, and saw that they were sad.

Genesis 40:7 So he asked Pharaoh's officers who were with him in the custody of his lord's house, saying, "Why do you look so sad today?"

Genesis 40:8 And they said to him, "We each have had a dream, and there is no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell them to me, please."

Genesis 40:9 Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine was before me,

Genesis 40:10 "and in the vine were 3 branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes.

Genesis 40:11 "Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

Genesis 40:12 And Joseph said to him, "This is the interpretation of it: The three branches are 3 days.

Genesis 40:13 "Now within 3 days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler.

Genesis 40:14 "But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house.

Genesis 40:15 "For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon."

Genesis 40:16 When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and there were three white baskets on my head.

Genesis 40:17 "In the uppermost basket were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head."

Genesis 40:18 So Joseph answered and said, "This is the interpretation of it: The three baskets are three days.

Genesis 40:19 "Within 3 days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you."

Genesis 40:20 Now it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

Genesis 40:21 Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh's hand.

Genesis 40:22 But he hanged the chief baker, as Joseph had interpreted to them.

Genesis 40:23 Yet the chief butler did not remember Joseph, but forgot him.

Joseph interprets dreams of Pharoah

Genesis 41:1 Then it came to pass, at the end of 2 full years, that Pharaoh had a dream; and behold, he stood by the river.

The chief butler did not remember Joseph Genesis 40:14-23 so two years passed. But God did remember. God remembers when other forget. Genesis 8:1, Genesis 19:29, Exodus 2:24-25, 1 Samuel 1:19

Miketz or Mikeitz is the tenth weekly Torah portion in the annual Jewish cycle of Torah reading. It constitutes Genesis 41:1–44:17.

Genesis 41:2 Suddenly there came up out of the river 7 cows, fine looking and fat; and they fed in the meadow.

Seven is a magical number in Egypt. There are seven heavenly cows , seven oils . Seven is a big number. What about seven years of Famine? Is there any kind of Evidence that something like this happen in Egypt? The answer is yes. In the southern part of Egypt in a small Island callled Sehel Island , there is a tradition which is written on stone which tells the story of a seven year famine cause due to the fact that the Nile did not risefor seven years causing a Famine. According to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph

Genesis 41:3 Then behold, 7 other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river.

Genesis 41:4 And the ugly and gaunt cows ate up the 7 fine looking and fat cows. So Pharaoh awoke.

Genesis 41:5 He slept and dreamed a 2nd time; and suddenly 7 heads of grain came up on 1 stalk, plump and good.

Genesis 41:6 Then behold, 7 thin heads, blighted by the east wind, sprang up after them.

Genesis 41:7 And the 7 thin heads devoured the 7 plump and full heads. So Pharaoh awoke, and indeed, it was a dream.

Genesis 41:8 Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh.

the magicians of Egypt.... *the egyptian word in coptic for magician is "Sesperonch" Which is three words. "Ses" means "scribe". "Per" means "house". "Onch" means "life" The magicians where the scribes of the house of life. The House of life in ancient Egypt was a school that was related to the Egyptian temple where the priest were taught. So the priest where the magicians.*

The Magicains had Dream Books aka Scrolls of Interpretation of Dreams in the temple. These books of Dream

did not have the interpretation of Pharaoh's dream . One of such Dream books is found in the British Museum there is a ancient Egytian papyrus for inerpreting dreams. These informations is According to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph

Genesis 41:9 Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day.

Genesis 41:10 "When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker,

Genesis 41:11 "we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

Genesis 41:12 "Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream.

Genesis 41:13 "And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him."

Genesis 41:14 Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh.

According to the King Piye's Victory Stele entry to Pharaoh's presence involved one has to be circumcized, completely shaven and be a non-fish eater, this would explain why Joseph had to shave before entering Pharaoh's presence.

King Piye's Victory Stele

Genesis 41:15 And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it."

Genesis 41:16 So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of

peace."

Genesis 41:17 Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river.

Genesis 41:18 "Suddenly 7 cows came up out of the river, fine looking and fat; and they fed in the meadow.

Genesis 41:19 "Then behold, 7 other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.

Genesis 41:20 "And the gaunt and ugly cows ate up the 1st 7, the fat cows.

Genesis 41:21 "When they had eaten them up, no one would have known that they had eaten them, for they were just as ugly as at the beginning. So I awoke.

Genesis 41:22 "Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good.

Genesis 41:23 "Then behold, 7 heads, withered, thin, and blighted by the east wind, sprang up after them.

Genesis 41:24 "And the thin heads devoured the 7 good heads. So I told this to the magicians, but there was no one who could explain it to me."

Genesis 41:25 Then Joseph said to Pharaoh, "The dreams of Pharaoh are 1 in meaning; God has shown Pharaoh what He is about to do:

Genesis 41:26 "The 7 good cows means 7 years, and the 7 good heads means 7 years; the dreams are 1 and the same meaning.

Genesis 41:27 "And the 7 thin and ugly cows which came up after them are 7 years, and the seven empty heads blighted by the east wind are 7 years of famine.

Genesis 41:28 "This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do.

Genesis 41:29 "Indeed seven years of great plenty will come throughout all the land of Egypt;

Genesis 41:30 "but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.

Genesis 41:31 "So the plenty will not be known in the land because of the famine following, for it will be very severe.

Genesis 41:32 "And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.

Genesis 41:33 "Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.

Genesis 41:34 "Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.

Genesis 41:35 "And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.

Genesis 41:36 "Then that food shall be as a reserve for the land for the 7 years of famine which shall be in the land of Egypt, that the land may not perish during the famine."

Joseph becomes Ruler of Egypt

Genesis 41:37 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

Genesis 41:38 And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

Genesis 41:39 Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you.

Genesis 41:40 "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

Genesis 41:41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

Genesis 41:42 Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.

Pharaoh took his signet ring off his hand and put it on Joseph's hand....*signet ring was given to officials as a sign of authority in Egypt but in other kingdoms aswell we see this like Persia in the book of Esther. Esther 3:10, 8:2 While other countries had wax , egypt would use lump of mud which one would take the signet ring to press it on unto the seal documents and things like jars of grain a cloth was place and then a lump of mud with the mark sealed of with the ring. In most cases one's name would be in the signet ring but in Joseph ring we see it was Pharaoh's name of authority.*

Genesis 41:43 And he had him ride in the second chariot which he had; and they cried out before him, " may your heart go with you " ("Bow the knee!") So he set him over all the land of Egypt. *1686 B.C , my personal date for this event would be 1739 B.C*

"Bow the knee!" ..... *the word is אַבְרֵךְ (av.rekh) is unknown in Hebrew some think it means to bow the knee but not in Egyptian. Abrek is three words in Egyptian "Ab" meaning heart re meaning to "K" meaning "you" together is "heart to you" meaning may your heart go with you These information is according to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph*

Genesis 41:44 Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."

Genesis 41:45 And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.

The name" Zaphenath-paneah" צָפְנַת פַּעְנֵחַ (tsa.phe.nat pa.ne.ach) which was given by *Pharaoh to Joseph means "treasury of the glorious rest" or "one who discovers hidden things" Brugsch interprets it as "governor of the district of the place of life". Some think it means "creator," or "preserver of life." One thing is sure it is a egyptain name.*

Poti-Pherah priest of On is believed by Jewish tradition to be none other than Potiphar from chapter 39.

There is a Jewish Legend regarding Asenath {"In the same year, the year of Joseph's misfortune, all his other brethren married, too. Reuben's wife was named Elyoram, the daughter of the Canaanite Uzzi of Timnah. Simon married his sister Dinah first, and then a second wife. When Simon and Levi massacred the men of Shechem, Dinah refused to leave the city and follow her brethren, saying, "Whither shall I carry my shame?" But Simon swore he would marry her, as he did later, and when she died in Egypt, he took her body to the Holy Land and buried it there. Dinah bore her brother a son, and from her union with Shechem, the son of Hamor, sprang a daughter, Asenath by name, afterward the wife of Joseph. When this daughter was born to Dinah, her brethren, the sons of Jacob, wanted to kill her, that the finger of men might not point at the fruit of sin in their father's house. But Jacob took a piece of tin, inscribed the Holy Name upon it, and bound it about the neck of the girl, and he put her under a thornbush, and abandoned her there. An angel carried the babe down to Egypt, where Potiphar adopted her as his child, for his wife was barren. Years thereafter, when Joseph travelled through the land as viceroy, the maidens threw gifts at him, to make him turn his eyes in their direction and give them the opportunity of gazing upon his beauty. Asenath possessed nothing that would do as a present, therefore she took off the amulet suspended from her neck, and gave it to him. Thus Joseph became acquainted with her lineage, and he married her, seeing that she was not an Egyptian, but one connected with the house of Jacob through her mother."}

Genesis 41:46 Joseph was 30 years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Genesis 41:47 Now in the 7 plentiful years the ground brought forth abundantly.

Genesis 41:48 So he gathered up all the food of the 7 years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.

Genesis 41:49 Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.

Genesis 41:50 And to Joseph were born 2 sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. *1685 B.C, my personal date for this event would be 1738 B.C.*

Genesis 41:51 Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house."

The name "Manasseh" means "causing to forget".

Genesis 41:52 And the name of the 2nd he called Ephraim: "For God has caused me to be fruitful in the land of my affliction." *1683 B.C ,my personal date for this event would be 1736 B.C*

The name "Ephraim" means "double ash-heap or I shall be doubly fruitful"

Genesis 41:53 Then the 7 years of plenty which were in the land of Egypt ended,

Genesis 41:54 and the 7 years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.

Genesis 41:55 So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do."

Genesis 41:56 The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt.

Genesis 41:57 So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.

Joseph's Brothers come to Egypt for food

Genesis 42:1 When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"

Genesis 42:2 And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."

Genesis 42:3 So Joseph's 10 brothers went down to buy grain in Egypt.

Genesis 42:4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him."

Genesis 42:5 And the sons of Israel went to buy grain among those who journeyed, for the famine was in the land of Canaan.

Genesis 42:6 Now Joseph was governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with their faces to the earth.

Genesis 42:7 Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."

Genesis 42:8 So Joseph recognized his brothers, but they did not recognize him.

Genesis 42:9 Then Joseph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"

Joseph remembered the dreams which he had dreamed about them.....*theses dreams are found in* Genesis 37:5-9

Verses 9,14, 16 Joseph accuses them of being spies in verses 9,14,16. **"You are spies! You have come to see the nakedness of the land!"** A example of Spies is given in the following: Numbers 13:2, 16-20, Joshua 2:1

Genesis 42:10 And they said to him, "No, my lord, but your servants have come to buy food.

Genesis 42:11 "We are all 1 man's sons; we are honest men; your servants are not spies."

Genesis 42:12 But he said to them, "No, but you have come to see the nakedness of the land."

Genesis 42:13 And they said, "Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more."

Genesis 42:14 But Joseph said to them, "It is as I spoke to you, saying, 'You are spies!'

Genesis 42:15 "In this manner you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.

"By the life of Pharaoh*".....swearing was done in ancient times by swearing in someone or something greater or better Hebrews 6:13, It was acceptible in the Old Testament but Jesus then James forbade it in the New Testament. Matthew 5:33-37, Matthew 23:16-22, James 5:12*

Genesis 42:16 "Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether there is any truth in you; or else, by the life of Pharaoh, surely you are spies!"

Genesis 42:17 So he put them all together in prison three days.

Genesis 42:18 Then Joseph said to them the third day, "Do this and live, for I fear God:

Genesis 42:19 "If you are honest men, let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.

Genesis 42:20 "And bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.

Genesis 42:21 Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

Genesis 42:22 And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now required of us."

Reuben reminds them of what he warned them about concerning not to bring any harm on Joseph. No doubt others things was said that is not recorded in the following verses by Reuben. Genesis 37:21-22

Genesis 42:23 But they did not know that Joseph understood them, for he spoke to them through an interpreter.

Genesis 42:24 And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

Genesis 42:25 Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them.

Genesis 42:26 So they loaded their donkeys with the grain and departed from there.

Genesis 42:27 But as one of them opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack.

Genesis 42:28 So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed them and they were afraid, saying to one another, "What is this that God has done to us?"

Genesis 42:29 Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying:

Genesis 42:30 "The man who is lord of the land spoke roughly to us, and took us for spies of the country.

Genesis 42:31 "But we said to him, 'We are honest men; we are not spies.

Genesis 42:32 'We are 12 brothers, sons of our father; one is no more, and the youngest is with our father this day in the land of Canaan.'

Genesis 42:33 "Then the man, the lord of the country, said to us, 'By this I will know that you are honest men: Leave 1 of your brothers here with me, take food for the famine of your households, and be gone.

Genesis 42:34 'And bring your youngest brother to me; so I shall know that you are not spies, but that you are honest men. I will grant your brother to you, and you may trade in the land.'"

Genesis 42:35 Then it happened as they emptied their sacks, that surprisingly each man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid.

Genesis 42:36 And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

Genesis 42:37 Then Reuben spoke to his father, saying, "Kill my 2 sons if I do not bring him back to you; put him in my hands, and I will bring him back to you."

Genesis 42:38 But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

Joseph's Brothers return with Benjamin

Genesis 43:1 Now the famine was severe in the land.

Genesis 43:2 And it came to pass, when they had eaten up the grain which they had brought from Egypt,

that their father said to them, "Go back, buy us a little food."

Genesis 43:3 But Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face unless your brother is with you.'"

Genesis 43:4 "If you send our brother with us, we will go down and buy you food.

Genesis 43:5 "But if you will not send him, we will not go down; for the man said to us, 'You shall not see my face unless your brother is with you.'"

Genesis 43:6 And Israel said, "Why did you deal so wrongfully with me as to tell the man whether you had still another brother?"

Genesis 43:7 But they said, "The man asked us pointedly about ourselves and our family, saying, 'Is your father still alive? Have you another brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down'?"

Genesis 43:8 Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones.

Genesis 43:9 "I myself will be surety for him; from my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.

In Judah offering himself either to take the blame or take the place of his younger brother Benjamin he is a type of Jesus Christ who was to come from his seed which his offering was for our sins on the Cross. Genesis 43:9 , 44:33

In Judah stating he was to bear the blame forever , if Benjamin would not return, Jesus states the same toward us Christians in referance to Salvation. John 6:39 In Judah case it wasn't a sure thing but in Jesus case it is a guarantee because he is God who is able to do it

Genesis 43:10 "For if we had not lingered, surely by now we would have returned this second time."

Genesis 43:11 And their father Israel said to them, "If it must be so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man-a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.

Genesis 43:12 "Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight.

Genesis 43:13 "Take your brother also, and arise, go back to the man.

Genesis 43:14 "And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

The Sinfulness Of Sin by Ralph Venning {" That can not be our happiness which is below us. God's design in making the creatures was that they should serve us, and not that they should be served by us. God put Adam colere to till the earth, not colere, to worship the earth and makea god of it, as earthly-minded men do, for*

covetousness is sin. [The same word(in Latin) bears both meanings.] Not only did God place them below man, but man reckons them below himself; for skin for skin, or skin after skin, yea, all that a man hath will he give for his life--which is a great truth, though spoken by the Father of lies. By this it is evident that man reckons all below himself. Though old Jacob's life was bound up in the life of young Benjamin, (Genesis 42:4, 38) yet he would part with him rather than starve. (Genesis 43:14) Now, without further amplification, it is as clear as the sun, that what is inferior to us cannot be our happiness. "}

Genesis 43:15 So the men took that present and Benjamin, and they took double money in their hand, and arose and went down to Egypt; and they stood before Joseph.

Genesis 43:16 When Joseph saw Benjamin with them, he said to the steward of his house, "Take these men to my home, and slaughter an animal and make ready; for these men will dine with me at noon."

Genesis 43:17 Then the man did as Joseph ordered, and the man brought the men into Joseph's house.

Genesis 43:18 Now the men were afraid because they were brought into Joseph's house; and they said, "It is because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and fall upon us, to take us as slaves with our donkeys."

Genesis 43:19 When they drew near to the steward of Joseph's house, they talked with him at the door of the house,

Genesis 43:20 and said, "O sir, we indeed came down the 1st time to buy food;

Genesis 43:21 "but it happened, when we came to the encampment, that we opened our sacks, and there, each man's money was in the mouth of his sack, our money in full weight; so we have brought it back in our hand.

Genesis 43:22 "And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."

Genesis 43:23 But he said, "Peace be with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.

Genesis 43:24 So the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys feed.

Genesis 43:25 Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.

Genesis 43:26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down before him to the earth.

Genesis 43:27 Then he asked them about their well-being, and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

Genesis 43:28 And they answered, "Your servant our father is in good health; he is still alive." And they

bowed their heads down and prostrated themselves.

Genesis 43:29 Then he lifted his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "God be gracious to you, my son."

Genesis 43:30 Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. And he went into his chamber and wept there.

Genesis 43:31 Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."

Genesis 43:32 So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that is an abomination to the Egyptians.

Genesis 43:33 And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.

Genesis 43:34 Then he took servings to them from before him, but Benjamin's serving was five times as much as any of theirs. So they drank and were merry with him.

Joseph tests his brothers

Genesis 44:1 And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.

Genesis 44:2 "Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken.

Genesis 44:3 As soon as the morning dawned, the men were sent away, they and their donkeys.

Genesis 44:4 When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?

Genesis 44:5 'Is not this the one from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.'"

Genesis 44:6 So he overtook them, and he spoke to them these same words.

Genesis 44:7 And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing.

Genesis 44:8 "Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house?

Genesis 44:9 "With whomever of your servants it is found, let him die, and we also will be my lord's

slaves."

Genesis 44:10 And he said, "Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless."

Genesis 44:11 Then each man speedily let down his sack to the ground, and each opened his sack.

Genesis 44:12 So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack.

Genesis 44:13 Then they tore their clothes, and each man loaded his donkey and returned to the city.

Genesis 44:14 So Judah and his brothers came to Joseph's house, and he was still there; and they fell before him on the ground.

Genesis 44:15 And Joseph said to them, "What deed is this you have done? Did you not know that such a man as I can certainly practice divination?"

Genesis 44:16 Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and he also with whom the cup was found."

Genesis 44:17 But he said, "Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father."

Genesis 44:18 Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and do not let your anger burn against your servant; for you are even like Pharaoh.

Genesis 44:19 "My lord asked his servants, saying, 'Have you a father or a brother?'

Genesis 44:20 "And we said to my lord, 'We have a father, an old man, and a child of his old age, who is young; his brother is dead, and he alone is left of his mother's children, and his father loves him.'

Genesis 44:21 "Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.'

Genesis 44:22 "And we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.'

Genesis 44:23 "But you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.'

Genesis 44:24 "So it was, when we went up to your servant my father, that we told him the words of my lord.

Genesis 44:25 "And our father said, 'Go back and buy us a little food.'

Genesis 44:26 "But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother is with us.'

Genesis 44:27 "Then your servant my father said to us, 'You know that my wife bore me 2 sons;

Genesis 44:28 'and the one went out from me, and I said, "Surely he is torn to pieces"; and I have not seen him since.

Genesis 44:29 'But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.'

Genesis 44:30 "Now therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life,

Genesis 44:31 "it will happen, when he sees that the lad is not with us, that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave.

Genesis 44:32 "For your servant became surety for the lad to my father, saying, 'If I do not bring him back to you, then I shall bear the blame before my father forever.'

Genesis 44:33 "Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.

Genesis 44:34 "For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?"

Joseph reveals his identity

Genesis 45:1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers.

Joseph could not restrain himself as he did infront of them before athough he did cry but not in their presence .Genesis 42:24, 43:30-31and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. In Joseph's brothers 2nd trip Joseph reveals himself to his brothers after Judah's speach as said in Acts 7:13. In this verse we also see a picture of Jesus revealing himself to his disciples after his resurection.

Genesis 45:2 And he wept out loud, and the Egyptians and the house of Pharaoh heard it.

It was aloud cry , all those years of possibly holding it in. Athough he thought he was free from those feelings. Genesis 41:51 He was not as we see in this verse. Here we see when true forgiveness happen.

Genesis 45:3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

A concern for his Father , Before he did ask about his Father but by his action of putting his brothers in Jail for three days not knowing if he had food in that time seem to me like he wasn't concern about him as he is now possibly feeling regret for what he did. Genesis 42:17 But his brothers could not answer him, for they were dismayed in his presence. dismayed or in shocked. "This is our brother , who is now 2nd to Pharaoh he should be dead or a slave , not ruling over Egypt".

Genesis 45:4 And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt.

I am Joseph ,"I am Joseph your brother, had to repeat himself to his brothers by the shock they was still in unbelief the news was enough to leave them amaze and speachless.

Genesis 45:5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

Joseph acknowledges God's sovernity in being sold as a slave after all these years he said God sent me also in verses 7-8 he says "So now it was not you who sent me here, but God." The evil that others do God many times means it for our good and others. Whether it is to build our chartaer or make a change in someone elses lives . Same thing Joseph states in Genesis 50:20 . We can also look at the cross Where it was ordain by God the evil that was to be done by the chief priest and soliders in killing Christ was for their salvation and ours . Acts 2:22-23 , 4:27-28, As the Epistle of Romans 8:28 states "And we know that all things work together for good to those who love God, to those who are the called according to His purpose. "

Genesis 45:6 "For these 2 years the famine has been in the land, and there are still 5 years in which there will be neither plowing nor harvesting.

Joseph is Now 39 years old . He started working for Pharaoh at the age of thirty and the seven years of abundance with the first two years of famine now had passed. There was still five more years to go for Pharaoh's dream in Genesis 41 to be fullfilled completely .Genesis 41:46 Which there will be neither plowing nor harvesting. It is believed by some that what happen to cause the famine that would make it impossible to plow and harvest iis that the Egyptain Nile got over flooded causing a destuction in fruits and vegetables that got drown , others would say it was a lack of rain which cause vegetation and fruits not to grow. Either way in Pharoah's dream we see the cows both the good looking ones and the ugly ones coming from the river which is the Nile which the cause of that famine. Genesis 41:2-3

Genesis 45:7 "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

Genesis 45:8 "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

In God's sovernity as spoken before he willed that Joseph brothers sold him to be a slave to bring about the fullfillment of Joseph dream . It is impossible to stop God's purpose and when God speaks the world turns everything around for that purpose. Isaiah 46:10-11 He has made me a father to Pharaoh,... which means a leader especially of spiritaul matters and one who would help them if they was in need. Judges 17:10, 18:19, Job 29:16 This title Jesus told us not to take for ourselves. Matthew 23:9 Athough Paul called himself a Father to the church of Corinthians, he said you do not have many Fathers and refrain from using the exact word about himself but said he begat them. 1 Corinthians 4:15 He also said the same concerning Onesimus and Timothy calling them sons. 2Timothy 2:1, Philemon 1:10 But he could of mostlikly since he was an Apostle.

Genesis 45:9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.

Verse 9 states Hurry and go up to my father, , do not tarry and in verse 13 you shall hurry and bring my father down here ..... Now that the pretending is all over and his revenge is satified , I desire badly to see my Father Joseph must of said to himself. Genesis 45:13

Genesis 45:10 "You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have.

Between 1986 and 1988 Professor Manfried Bietak found the remains of a statue which might be that of Joseph because it belongs to a non- Egyptain ruler of Avaris (Goshen) .

Genesis 45:11 "There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still 5 years of famine."'

Genesis 45:12 "And behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you.

Genesis 45:13 "So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here."

Genesis 45:14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

Genesis 45:15 Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.

Genesis 45:16 Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well.

Genesis 45:17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan.

It was all the abundance that was brought from Egypt that gave Jacob faith that his son Joseph was still alive. Genesis 45:26-28 The Bible is a book of evidence not just statements . Thomas needed evidence to know Jesus rose from the dead and he got it when Jesus appeared to him, just as Jacob needed evidence to know that his son still lived. John 20:25-31

Genesis 45:18 'Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.

Genesis 45:19 'Now you are commanded-do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.

Genesis 45:20 'Also do not be concerned about your goods, for the best of all the land of Egypt is yours.'"

Genesis 45:21 Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey.

Genesis 45:22 He gave to all of them, to each man, changes of garments; but to Benjamin he gave 300 pieces of silver and 5 changes of garments.

Genesis 45:23 And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

Genesis 45:24 So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

Genesis 45:25 Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.

Genesis 45:26 And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them.

Genesis 45:27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

Genesis 45:28 Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Jacob moves his family to Egypt and prospers

Genesis 46:1 So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.

Genesis 46:2 Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

Genesis 46:3 So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.

Genesis 46:4 "I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes."

Genesis 46:5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him.

Genesis 46:6 So they took their livestock and their goods, which they had acquired in the land of

Canaan, and went to Egypt, Jacob and all his descendants with him. *1677 B.C, My dating for this event is differant 1730 B.C this is the year the Hyksos entered Egypt because I believe that the Israelites are in reality the Hyksos as you will see when we get to studying Exodus why is this my conclusion.*

Genesis 46:7 His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.

Genesis 46:8 Now these were the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben was Jacob's firstborn.

Genesis 46:9 The sons of Reuben were Hanoch, Pallu, Hezron, and Carmi.

Genesis 46:10 The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman.

Genesis 46:11 The sons of Levi were Gershon, Kohath, and Merari.

Genesis 46:12 The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul.

Genesis 46:13 The sons of Issachar were Tola, Puvah, Job, and Shimron.

Genesis 46:14 The sons of Zebulun were Sered, Elon, and Jahleel.

Genesis 46:15 These were the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, were thirty-three.

Genesis 46:16 The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

Genesis 46:17 The sons of Asher were Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah were Heber and Malchiel

Genesis 46:18 These were the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: 16 persons.

Genesis 46:19 The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

Genesis 46:20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Genesis 46:21 The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

Genesis 46:22 These were the sons of Rachel, who were born to Jacob: fourteen persons in all.

Genesis 46:23 The son of Dan was Hushim.

Genesis 46:24 The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem.

Genesis 46:25 These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob: 7 persons in all.

Genesis 46:26 All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were 66 persons in all.

Genesis 46:27 And the sons of Joseph who were born to him in Egypt were 2 persons. All the persons of the house of Jacob who went to Egypt were 70.

The Septuagint states " And including the children of Joseph who were born to him in the land of Egypt, being 9, all the souls of Jacob's house who came with Jacob into Egypt were 75."

The Samaritan Pentateuch states "And the sons of Joseph, which were born him in Egypt, were 2 souls: all the souls of the house of Jacob, which came into Egypt, were 70 . "

Genesis 46:28 Then he sent Judah before him to Joseph, to point out before him the way to Goshen. And they came to the land of Goshen.

Genesis 46:29 So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

Genesis 46:30 And Israel said to Joseph, "Now let me die, since I have seen your face, because you are still alive."

Genesis 46:31 Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Canaan, have come to me.

Genesis 46:32 'And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'

Genesis 46:33 "So it shall be, when Pharaoh calls you and says, 'What is your occupation?'

Genesis 46:34 "that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we and also our fathers,' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Genesis 47:1 Then Joseph went and told Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they are in the land of Goshen."

Genesis 47:2 And he took 5 men from among his brothers and presented them to Pharaoh.

Genesis 47:3 Then Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and also our fathers."

Genesis 47:4 And they said to Pharaoh, "We have come to dwell in the land, because your servants have

no pasture for their flocks, for the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

Genesis 47:5 Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.

Genesis 47:6 "The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock."

Genesis 47:7 Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh.

Genesis 47:8 Pharaoh said to Jacob, "How old are you?"

Genesis 47:9 And Jacob said to Pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage."

Genesis 47:10 So Jacob blessed Pharaoh, and went out from before Pharaoh.

Genesis 47:11 And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

The land of Rameses.....*The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.*

Genesis 47:12 Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in their families.

Genesis 47:13 Now there was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

Genesis 47:14 And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

Genesis 47:15 So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."

Genesis 47:16 Then Joseph said, "Give your livestock, and I will give you bread for your livestock, if the money is gone."

Genesis 47:17 So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Genesis 47:18 When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands.

Genesis 47:19 "Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land may not be desolate."

Genesis 47:20 Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's.

Genesis 47:21 And as for the people, he moved them into the cities, from one end of the borders of Egypt to the other end.

Genesis 47:22 Only the land of the priests he did not buy; for the priests had rations allotted to them by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

Genesis 47:23 Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land.

There is a ancient Papyrus that states {"I have a other matter to bring to the attention of my Lord and it is this : we have permitted the transit of the Bedouin tribes from Edom via the Menephata fort in Zeku, to the fen-lands of the city of Per-Atum.....so they may perserve their own lives and the lives and the lives of their own flocks on the estate of the king , the good Sun of every land....."}

Genesis 47:24 "And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."

Genesis 47:25 So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."

Genesis 47:26 And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have one-fifth, except for the land of the priests only, which did not become Pharaoh's.

Genesis 47:27 So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

Genesis 47:28 And Jacob lived in the land of Egypt 17 years. So the length of Jacob's life was 147 years.

Genesis 47:29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly

with me. Please do not bury me in Egypt,

Genesis 47:30 "but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."

Genesis 47:31 Then he said, "Swear to me." And he swore to him. So Israel bowed himself on the head of the bed.

Jacob blesses Joseph's sons

Genesis 48:1 Now it came to pass after these things that Joseph was told, "Indeed your father is sick"; and he took with him his two sons, Manasseh and Ephraim.

Genesis 48:2 And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed.

Genesis 48:3 Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me,

Genesis 48:4 "and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.'

Genesis 48:5 "And now your 2 sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.

Genesis 48:6 "Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance.

Genesis 48:7 "But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

Genesis 48:8 Then Israel saw Joseph's sons, and said, "Who are these?"

Genesis 48:9 And Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them."

Genesis 48:10 Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them.

Genesis 48:11 And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

Genesis 48:12 So Joseph brought them from beside his knees, and he bowed down with his face to the earth.

Genesis 48:13 And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and

Manasseh with his left hand toward Israel's right hand, and brought them near him.

Genesis 48:14 Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.

Genesis 48:15 And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day,

Genesis 48:16 The Angel who has redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth."

Genesis 48:17 Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head.

Genesis 48:18 And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head."

Genesis 48:19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

Genesis 48:20 So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" And thus he set Ephraim before Manasseh.

Genesis 48:21 Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers.

Genesis 48:22 "Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow."

Jacob blesses each son

Genesis 49:1 And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days:

Genesis 49:2 "Gather together and hear, you sons of Jacob, And listen to Israel your father.

Genesis 49:3 "Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power.

Reuben was the first to be born from Leah. Genesis 29:32, 46:8, Numbers 1:20, 26:5, 1 Chronicles 5:1,3

Genesis 49:4 Unstable as water, you shall not excel, Because you went up to your father's bed; Then you defiled it -He went up to my couch.

Although Reuben was the firstborn he lost his right due to him having sex with Bilhah his father's concubine. Genesis 35:22, 1 Chronicles 5:1

Genesis 49:5 "Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place.

Simeon and Levi both came from the same mother Leah Genesis 29:33-34

Genesis 49:6 Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox.

For in their anger they slew a man... *a referance to Shechem who they killed in anger for raping thier sister. Genesis 34:26,* ***in their self-will they hamstrung an ox....*** *We are told they stole on that same day oxen. Genesis 34:28 which afterwards they must of hamstrung one of them.* ***Hamstrung*** *means to cripple by cutting the hamstring which is one of the tendons at the back of the knee.*

Genesis 49:7 Cursed be their anger, for it is fierce; And their wrath, for it is cruel! I will divide them in Jacob And scatter them in Israel.

This could of been the reason why the tribe of Levi was given no inheritance but lived among the tribes of Israel. Numbers 18:23, Deuteronomy 14:27

Genesis 49:8 "Judah, you are he whom your brothers shall praise; Your hand shall be on the neck of your enemies; Your father's children shall bow down before you.

The name "Judah" means "praise". Jesus came from the tribe of Judah. Matthew 1:1-2 He is called in Revelation the Lion from the tribe of Judah. Revelation 5:5 The Messiah was to be of the Line of Judah, Christ is to be born in Judah of Bethlehem Ephrathah Micah 5:2

Genesis 49:9 Judah is a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?

Genesis 49:10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

When Judah had no Kings and no lawgiver among the jews Jesus came. Matthew 2:1, Luke 3:1

Genesis 49:11 Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.

Genesis 49:12 His eyes are darker than wine, And his teeth whiter than milk.

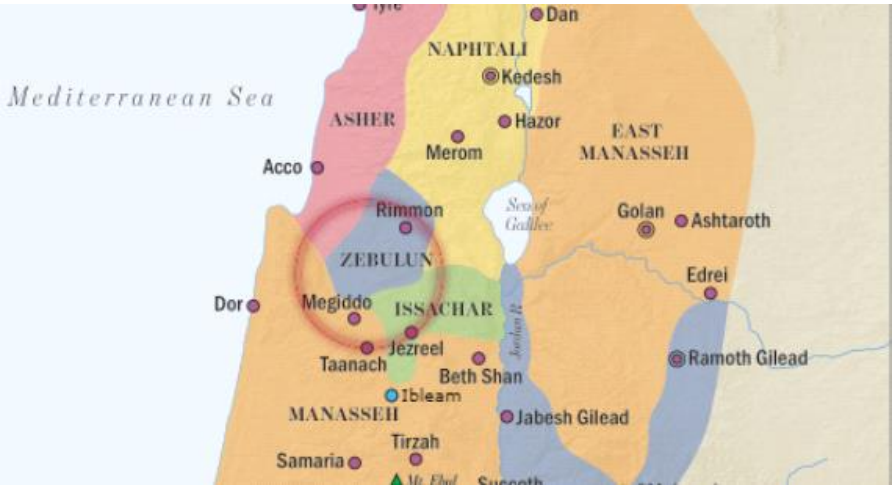
Genesis 49:13 "Zebulun shall dwell by the shore (seashore, coast) of the sea; He shall become a haven for ships, And his border shall adjoin Sidon.

Zebulun did not dwell by or at the shore of the sea or as we know it become a haven for ships but was near the haven of ships as the Septuagint states. *Maybe oringally Jacob stated Zebulun shall near the shore since we don't have the oringal manscript it is possible it stated that as it states in the* Septuagint *near the haven of ships .*

Samaritan Pentateuch states *"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and*

his border shall be unto Zidon."

Septuagint states "*The Zabulon shall dwell by the sea; And he will be near the haven of ships, And will extend as far as Sidon."*



Genesis 49:14 "Issachar is a strong donkey, Lying down between two burdens;

Genesis 49:15 He saw that rest was good, And that the land was pleasant; He bowed his shoulder to bear a burden, And became a band of slaves.

Genesis 49:16 "Dan shall judge his people As one of the tribes of Israel.

Samson was from the tribe of Dan who was a judge in Israel. Judges 13:2

Genesis 49:17 Dan shall be a serpent by the way, A viper by the path, That bites the horse's heels So that its rider shall fall backward.

This is a referance to the two calves of gold that king Jeroboam set up , one in Dan and the other in Bethel which led many in Israel to sin. 1 Kings 12:28-29, Some in early church history saw this verse to say AntiChrist was to be a jew.

Hippolytus 170-236 A.D in DOGMATICAL AND HISTORICAL TREATISE

ON CHRIST AND ANTICHRIST sates {"14. Thus did the Scriptures preach before-time of this lion and lion's whelp. And in like manner also we find it written regarding Antichrist. For Moses speaks thus: "Dan is a lion's whelp, and he shall leap from Bashan." But that no one may err by supposing that this is said of the Savior, let him attend carefully to the matter. "Dan," he says, "is a lion's whelp;" and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan. And that the case stands thus, we see also from the words of Jacob: "Let Dan be 'a serpent, lying upon the ground, biting the horse's heel." What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis, who deceived Eve and supplanted Adam (pterni>sav, bruised Adam's heel)? But since it is necessary to prove this assertion by sufficient testimony, we shall not shrink from the task.

15. That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, "the prophet testifies when he says, "Dan shall judge his people, as (he is) also one tribe in Israel." But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfillment in Samson, but its complete fulfillment is reserved for Antichrist. For Jeremiah also speaks to this effect: "From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled at the sound of the neighing, of the driving of his horses....."}

Ambrose states in The Patriarchs 7.32 {"The simple interpretation is this, that the tribe of Dan also supplied the judge in Israel. Granted, after Joshua the son of Nun, the judges of Samson was from the tribe of Dan, and he judged for twenty years. But the prophecy does not refer to him but the Antichrist, a cruel judge and savage tyrant who will come from the tribe of Dan and will judge the people. Like a serpent sitting in the way, he will try to throw down those who walk in the way of truth, for he desires to overthrow the truth. Indeed, this is to bite the horse's heel, so that the horse, injured by the infusion of poison and wounded by the serpent's tooth, lifts up his heel. Just so the betrayer Judas, when tempted by the devil, lifted up his heel5 upon the Lord Jesus to throw down the rider who threw himself down to lift up all people. "}

But AntiChrist will not be Jewish for all the jews at that time will come to Christ and be saved. Romans 11:25-27 But he will a Roman because those was who destroyed the temple in 70 AD. Daniel 9:26-27

Genesis 49:18 I have waited for your salvation, O LORD!

Genesis 49:19 "Gad, a troop shall tramp upon him, But he shall triumph at last.

Genesis 49:20 "Bread from Asher shall be rich, And he shall yield royal dainties.

Genesis 49:21 "Naphtali is a deer let loose; He uses beautiful words.

Genesis 49:22 "Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall.

Genesis 49:23 The archers have bitterly grieved him, Shot at him and hated him.

Genesis 49:24 But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel),

Genesis 49:25 By the God of your father who will help you, And by the Almighty who will bless you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb.

Genesis 49:26 The blessings of your father Have excelled the blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, And on the crown of the head of him who was separate from his brothers.

Genesis 49:27 "Benjamin is a ravenous wolf; In the morning he shall devour the prey, And at night he shall divide the spoil."

Genesis 49:28 All these are the 12 tribes of Israel, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.

Genesis 49:29 Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Genesis 49:30 "in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.

Genesis 49:31 "There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

Jacob only acknowledged Leah as his wife in his dying bed, and not Rachel with the others. As he only acknowledged Sarah as Abraham's wife and not Hagar.

Even among Rabbis the topic of polygamy was rejected among them because none of the ones who is named in Talmud had polygamous relationships and by the 4th and 5th Century it was spoken against. Rabbi Gershom ben Yehuda banned the practice completely for Ashkenazi Jews in the 10th century.

Sanhedrin 76b The William Davidson Talmud (Koren - Steinsaltz) One who loves his wife as he loves himself, and who esteems her by giving her clothing and jewelry more than he esteems himself, ……. Concerning him the verse states: "And you shall know that your tent is in peace; and you shall visit your habitation and shall miss nothing"

Look at what this passage states to love your wife as you love yourself, you can't be loving a person in that matter if you are loving more than one. This reminds me of what Paul states in Ephesians Ephesians 5:28-33 and again we are told that the two will be one flesh.

Genesis 49:32 "The field and the cave that is there were purchased from the sons of Heth."

Death of Jacob, death of Joseph

Genesis 49:33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people. *1660 B.C and my dating for this event would be 1713 B.C*

Genesis 50:1 Then Joseph fell on his father's face, and wept over him, and kissed him.

Genesis 50:2 And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

Genesis 50:3 Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.

"Forty days is required to embalm a Egyptian" according to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph

Genesis 50:4 And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

Genesis 50:5 'My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.'"

Genesis 50:6 And Pharaoh said, "Go up and bury your father, as he made you swear."

Genesis 50:7 So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

Mishna states in Sotah 1:9 {"`Joseph had the merit of burying his father, and none of his brothers was greater than he, since it is said, And Joseph went up to bury his father . . . and there went up with him both chariots and horsemen Gen. 50:7,9. `We have none so great as Joseph, for only Moses took care of his [bones]. `Moses had the merit of burying the bones of Joseph, and none in Israel was greater than he, since it is said, And Moses took the bones of Joseph with him Ex. 13:19. "}

Genesis 50:8 as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen.

Genesis 50:9 And there went up with him both chariots and horsemen, and it was a very great gathering.

Genesis 50:10 Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

Genesis 50:11 And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan.

Genesis 50:12 So his sons did for him just as he had commanded them.

Genesis 50:13 For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.

Genesis 50:14 And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

Genesis 50:15 When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

Genesis 50:16 So they sent messengers to Joseph, saying, "Before your father died he commanded, saying,

Genesis 50:17 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you."' Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

Genesis 50:18 Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants."

Genesis 50:19 Joseph said to them, "Do not be afraid, for am I in the place of God?

Genesis 50:20 "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Here is a perfect example of what men mean to harm us , is God's plan to turn it to something good. Romans 8:28

Genesis 50:21 "Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

Genesis 50:22 So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years.

Genesis 50:23 Joseph saw Ephraim's children to the 3rd generation. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

Genesis 50:24 And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

Genesis 50:25 Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."

When the children of Israel came out of Egypt they did not forget to take Joseph's bones as he made them swear and they burried him in Shechem. Exodus 13:18-19, Joshua 24:32

Genesis 50:26 So Joseph died, being 110 years old; and they embalmed him, and he was put in a coffin in Egypt. *1606 B.C , but my dating for this event would be 1659 B.C.*